

OBICTIONS:

Answered by way of Dialogue, wherein is proved

By the Law of God:

By the law of our Land:

And by his ~~many~~ many testimonies

That no man ought to be persecuted
for his religion, so he testifie his alle-
giance by the Oath, appointed by Law.

99

Isa. 24. He shal judge amonge the Nations, & re-
buke many people: they shal breake their swords
also into mattocks, & their speares into sithes, Na-
tion shall not lift up a sword against Nation, nei-
ther shall they learne to feight any more.

Isa. 11. 9. Then shall none hurt nor destroy in all my
Holy mountaine.

1 Cor. 10. 4. For the weapons of our warfare, are
not carnall, but mighty through God to cast
downe holds.



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To all that truely wish Ierusalem's
prosperity, & Babilons destruction, wise
dome & vnderstanding be multiplied vpon you.

In these days if ever, that is true which the
wisemā said. Eccl. 12. 12. there is none ed in ma
keing many bookes, & much reading is a wearie-
nes to the flesh: yet considering how heinous
it is in the sight of the lord to force me ād wome
by cruell persecutiōs to bring their bodies to a
worship, wherevnto they cannot bring their spi-
rits: wee thought it our duety for Gods glory &
the reformation thereof in this our owne natiō
to publish this litle writing following, wherein
is manifestly proved by the law of God, the law of
our lrd, & his Maties owne divers testimonies, that
no mā ought to be persecuted. for his religiō be
it true or false, so they testifie their faithful alle-
giance to the King. What shal men do straving
about matters of religion til this be ended. For
if this be truth that the kings of the earth have
power frō God to cōpel by persecution all their
subjects to beleve as they beleve then wicked
is it to resist, ād the persecutiōs of such is iustly
vpon thē, and the Magistrats that execute the
same are cleere frō their blood, ād it is vpo their
owne heads: but if the kings of the Earth have
not power from God to compel by persecution
any of their subjects to beleve as they beleve
(seeing faith is the worke of God) then no lesse we
ked is it in the sight of God to disobey, and the
persecutiōs of such are vpo the Magistrats, &
the blood of the persecuted crieth vn to the lord,
and wilbe required at the Magistrats hands.

Wherefore in al humility, reverence ād loyalty
wee do humbly desire of our soveraign lord the
H: and

ad al Gods ministers vnder him. as Judges
Justices of peace, etc. by whome this persecu-
tion is executed, they selves to consider, not whether
therein the people please Gods: but whether they
praise the lord Jesus Christ, who after a little
while shall iudge all iudges, according to their
works without respect of persons, and therefore
are commaunded to kille the sonne leaue he be angrie
if they perish in the way. psal. 2. our humble desire
is, that they would consider what is testified in
the scriptures: that, The kings of the Earth shall
gve th. ir power vnto the Beast, til the words of God
be fulfilled, the shall they take their power from him.
If it be granted (as it is) that the kings of this
nation formerly have given their power vnto
that Romish Beast, it shall evidently appeare,
that our lord the king and al Magistrats vnder
him do gve their power to the said beast, though
the Beast be in another shape: for as that spiri-
tual power of beast of Rome sets vp a worship
(as they pretend) for God, and force al thereto by
cruel persecutions, the kings of the earth gveing
their power therewith, so this spirituall power
of beast of England sets vp a worship (as they pre-
tend) for God, and force al thereto by cruel perse-
cutions, the kings Maie gveing his power here
into. Oh that al that are in authoritie, would
but consider by the word of God, which shall iudge
them at the last day, what they do, when they
force men against their soules and consciences to
assemble to beleve as they beleve, or as they
and state beleve, they would withdawe their
hands and hearts therefrom, and never do as they
have done partly through inconsideration, and
partly to please lord Gods: being in favour with
the king.

It cannot

It cannot but with high thankfulness to God ad
to the king be acknowledged of al that the kings
Ma^{ty} is no blood thirde man for if he were. no
dylp destruction should be the portion of al that
feare God, and endeavort to waikie in his wayes
as may be seene in the prime tyme of this spi
rituall power of beast of England, after that
king Henry de 8. had cast of the Romish beast, ad
suice, (so far as leave hath bene graunted them)
by hanging, burning, banishing, imprisoning, ad
what not, as the particulars might bee named.
Yet our most humble desire of our lord the king
is, that he would not give his power to force
his faithfull subjects, to dissenble to beleve as
he beleeveth, in the least measure of persecution,
though it is no smale persecution, to se many
peares in filthp prisons, in hunger cold, jolenes,
devided from wife, family, calling, left in conti
nual meseries and tēp^{ra}tions, so as death would
be to many lesse persecution, seeing his Ma^{ty}.
confesseth that to change the mynd must bee the
work of God. And of the lord B^{is}: wee desire,
that they would a litle leane of persecuting
those that cannot beleve as they, til they have
proved that God is welpleased therewith, and
the soules of such as submit in safety from conde
nation, let them prove this, and wee protest we
wil for ever sub out unto them, and so wil thou
sands: and therefore if there bee any speake of
grace in the let the set themselves to give satisfac
tion either by word or writing or both. But if
they wil not, but continue their cruel courses as
they have done, let them yet remeber that they
must come to judgment, and have their abhomi
nations set in order before them, ad be tozne in
peeeces when none shal deliver them.

And

whereas they have no other custome of ground
out of the scriptures, then that they have Cano-
nized a law. viz: that whosoever shall assume hat
Ex 8: Mat: hath not the same power ove the church
that the godly kings of Israel had vnder the law &c
Let him be excommunicat: ipso facto. The vnfound-
ness of which ground is manifested in this Dia-
logue following. wherein is shewed their pale-
nable ignorance in that they knowe not the mi-
stery of God, and therefore have they made this
Canon in flattery to the king onely to support
their pride and cruelty: for if the kingdome of
God of Israel, or Canaan now vnder the
gospel be an earthly kingdome of land, or Israel
now a worlde of fleshy Israel, as both were
vnder the law. Then wee would confesse there
should be an earthly king thereof, but if the king-
dome of Israel now be not earthly but heavenly,
Joh. 18. 36 and the Israelites now not of this
world, Joh. 15. 19. then the king thereof is not
of this world, as they are not of this world. Joh
17. 36. And if these spiritual lords confesse that Chri-
st is king now of the land as people of Israel, but
yet he hath left our lord the king his deputy to
make such lawes and orde over the Church as
pleaseth him: the word of the lord is against the
deceit is but one ord. 1. Cor. 12. 5. & one law giver.
Iam. 4. 12. over his Church. Nay his Ma: himf. If is
against the, who sayth. There is no earthly mon-arch
over the Church, whose word must be a law, & saith
further. Christ is his Churches mon-arch, & the
holy ghost his deputy alleging luk. 22. 28. the kings
of the Gentiles beate rule one over another, &c. but
shall not be so among you. saying further. Christ
when he ascended, left not Peter with them to direct
in al truth, but promised to send the holy ghost
to them

to them for that end. &c. If any wil be rebellious
against the word of the lord herein, yet let them
not be rebellious against the word of the king.
Oh that any thinge would prevaile with the to
make them leave of, these cruel courses of perse-
cuting poore soules that desire truly to feare
God, and are most faithful subjects to the king
and desire also the saluatiō of the soules of these
their cruel persecutors, who do seeke their better
vndoing by al the forenamed persecutions, one
ly because they cannot of faith offer vp such wor-
ship to God as these spirituall lords commaund,
and the rather let them leave of persecutinge,
seeing the kings Maie acknowledge. It is a
sure rule in diuinitie, that God looes not to plant his
church by violence & bloodshed. And if it be a law
for al Christiāns, that in indifferent thinges one
must not offend another, but the stronger but for-
beare, rather the offend his weakie brother, other-
wise he wounds the weakie conscience & sines
against Christ. 1. Cor. 8. The how much lesse hath
any man power to be lord over the weakie con-
science, forcing it to practice that it hath not
faith, in bringing it the rebv vnto saime, and vnto
condemnation. 1. Tim. 4. wee do vnfainedly ac-
knowledge the authoritie of earthly Magistrates
Gods blessed ordinance, and that al earthly au-
thority and commaund apperteynes vnto the, let
them commaund what they will, wee must obey
either to do, or suffer vpo paine of Gods displea-
sure, besides their punishment. But al men must
let God alone with his right, which is to be lord
and law-giver to the soule, and not commaund obe-
dience for God where he commaundeth none. And
this is onely that which wee dare not but main-
taine, vpo the peril of our soules, which is grea-
ter then

er then bodily afflictio And onely for the main-
tenance of Christs right herein, do false Pro-
phets and deceivers (who by that craft are clo-
sed in fyne apparel, and faire deliciously every
laboz to make vs odious in the ears and eyes
of Prince and people, knowing wel that if they
had not power by persecution to force me to dis-
semble to beleefe as they, their kingdome and
gaine would soone come to nought, the wicked-
nes of which course is discovered in this wyse
unge following.

For the manner, being Dialogue-wise, wee
thought it the fittest in two respects. First, for
the vnderstanding of the sumple, to whome espe-
cially Gods mysteries apperteyne, more then to
the wise and prudent of the world. Secondly, be-
cause al the objections that wee have met with,
might be set downe, and the plapuelper answer-
ed. And because wee have faith and assurance
that many wil see and acknowledge the vnlaw-
fulness of tyrannizing over the conscience, by per-
secuting the bodies of such as cannot be subject,
wee have also thought it meet to manifest the
hateful estate of such subjection, that they may
libber their soules, if they wil be saved: and al-
so have set downe the beginning of that old and
good way, that John Baptist, Christ Jesus, and
his Apostles have left, vnto al that wil be saved
vnto the end of the world. Beseeching that Al-
mighty worker, that he would worke in the
hearts and consciences of men, that they may en-
uite for it, and hat out of the scriptures, and
take therein, the shal they find rest vnto their
soules, although afflictions to their bodies. Chy-
is time for the Lord to worke, for then have
destroyed

destroyed his law, and have set vp in many Na-
tions such worship for God as best pleaseth the
that are in authoritie, and have power to perse-
cute the contrary minded. Let all Gods people
cry. How long Lord? when wilt thou come to
destroy Antychrists cruel Kingdome, and esta-
blish Christs mecke and peaceable Kingdome,
as thou haist begun, even come Lord Jesus by
the Spirit of thy Mother, and the bright-
nes of thy coming, even come quick-
ly. Amen.

By Christs vnworthy
witnesses, his Maje-
sties faithfull subjects.

Comonly, but most falsly
called
Annabaptists.



Antichristian. VVhy come you not to Church?

Christian. What should I do there?

A. VVorship God.

C. I must worship God as he requireth, and not as any mortal man requireth.

A. True, but the worship that wee require you to offer vp, is the worship, God requireth.

C. If it be so, I wil withal willingnes affect into it, but my conscience must be satisfied thre of by the word of truth, that I may have faith in it, other wise it is my greivous sin. Rom. 14. 23. For I may not beleve it so to be because you affirme it.

A. VVell you must go to Church, otherwise you are disobedient to the law, & vil fall vnder punishment.

C. But still remember that you would have me worship God as you pretend, therefore let us agree what worship God requireth: Christ saith. Joh 4.24. God is a spirit, & they that worship him, must worship him in spirit & truth. Were wee for what worship God requireth, viz: That wee worship him with our soules and spirits, and also that we worship him according to the truth of his word: And therefore for your booke worship: If it were according to truth, (from the which it is as far as light is from darknes) yet if I cannot offer it vp with my Spirit it is not acceptable to God, but most abhominable.

A

Well you

A. Well you must come to Church

C. I pray let aske you a question, do you seeke the glory of God, and the salvation of my soule herein, or your owne obedience?

A. I seeke the glory of God, and the salvation of your soule, & not my owne obedience.

C. Then manifest it, no by words onely, but by deeds and truth, which if you do, you will not threaten me punishment to cause me to come, but with meekenes and patience satisfie my conscience by the word of truth, (for this is the duety of the Minist. of Christ. 2. Tim. 2. 24.) that I may come with a willing mynd, so shall I be accepted. 2. Cor. 8. 12. Psal. 110. 3. For if by threatening me punishment as imprisonment, banishment, or death, you cause me to bring my bodie, and not my spirit or soule, so shall I come neere to the Lord with my lips, when my hart shall be far from him, which he accompteth vaine worship and hypocrisie. Mat. 15.

A. I perceiue what you aime at, you would have none brought to Church, but such as come willingly of themselves, so should every man worship God as himself pleaseth.

C. Your conclusion I aime not at, for I acknowledge that as there is but one God, so there is but one way of worshipping him, out of the which way, whosoever is adrepeth not there of shal pay a deare price, and therefore it staderh all Men vpon not to please themselves in worshipping

shipping him. But you perceiue aright that I am at this, that none should bee compelled to worship God: but such as come willingly for I wil (by Gods assistance) proue most evidently by the Scriptures, that none ought nor can bee compelled to worship God to acceptance, by any worldly meanes whatsoever.

A. Prove that.

C. Wel I proue that I have affirmed, thus: first Heb. 11.6. Without faith it is impossible to please God, and Rom. 14.23. Whatsoever is not of faith is sin. These two Scriptures proue most evidently that whatsoever I have not faith in in worshipping God, although it were undoubtedly true, I may not offer it by vnto God, for it is displeasing to him, and it is sin against him: as also it appeareth plainly by him, that came into the Kings supper and waied his wedding garment. Mat. 23.

A. It is the Kings law that you must go to Church, & therefore you must bee obedient.

C. The intent of the Kings law is not so, as appeareth both by the statute for the oath of allegiance, and also by his Majesties owne words, manifested in his Apologie for the oath of allegiance, as hereafter is more fully declared. For if the intent of the law were to make me come to Church to worship God, and not of faith, the intent of the law were to compell me to sin, which his Majestie requireth not.

Antic. I deny not but whatsoever is not off Faith is sinne, but yee would

have you come to Church, to vvorship
God of faith.

C. It is not so, you regard not whether I
have faith or no, for if you did, you would not
vrge the kings law against me, which is but a
carnal weapon, and cannot beget faith, and there
fore is no sure ground of faith. For in my obedi-
ence to God I must not presume above that that is
written, 1. Co. 4. 6. For the VVord of God is the
onely ground of faith. Rom. 10. 17. and therefore
if you would have me come of faith, you would
onely vrge the law of the King of kings against
mee.

A. Hath not all the Learned of the
Land considered of these things, & set the
dovvne, are such simple men as you likely
to see more then all these?

C. I demaund of you whether they bee not
all subject to err as all men are, and therefore I
must try their spirits, whether they er or no. 1. job.
4. 1. For I may not hold, either that they can
not err, or that if I find them to err I must obey
them notwithstanding, do you not herein teach
me that Popish and accursed doctrine, that you
indaga'gh so much against in the Papists, that I
must beleeve as the learned of the laud beleeves.

A. I do not hold that they cannot err

C. Yes you hold either that they cannot err,
or if they do err, I must obey them, for if I do
not obey them you threaten me punishment.

A. Nay, but I hold that they being
learned

learned do not err, & therefore you must obey them.

C. Then this is your argument: The learned do not err, and therefore must be obeyed. The 2nd is: and the rest of that rank are learned do not err, and therefore they must be obeyed: another arg: as vaine as this may be collected from this ground. The learned do not err, and therefore must be obeyed. The Pope and the rest of that ranke are learned, (yea as learned as your s^r do not err, and therefore they must be obeyed. The one is as true as the other, but both abhominable. If you prove that they that want this learning, must not meddle with the waies of God, but as these learned men teach them, then indeed you said some thinge, but if you cannot, as most certen it is, you cannot. For the word of God is against you herein, then for shame to God and Me, leave of your cruell persecuting, for why do you persecute Men that cannot of faith submit to your direction concerning the waies of God, vpon which consisteth their salvation if they walke in the true way of faith with love thercof, and their condemnation if they walke in by path.

A. Then I perceiue if a mā can pleade that he hath not faith in any thing which the King commaunds he need not be obedient.

C. Would God all Men could see your dealing herein, this is your vsuall course, when your mouth is stopped by the power of Gods word that you knowe not what to answer, then you

runn to the Kings commaund, and so makee your matters good, like vnto your predecessors the wicked Scribes and Pharisees. who when our Lord and Maister had stopp'd their mouths that they had no word of answere, then they sought to make him a trespasser against Cesar, but I have learned in some weake measure, that as there is a Cesar vnto whome of conscience I must be obedient, so there is another king, one Iesus, that is King of kings, vnto whome if you will not be obedient in giving vnto God that which is Gods, he will re- pay you in peeces, when there shall bee none that can deliver you, & cast you into the lake that burneth with Fire & brimstone for ever more, where there shall be no rest day nor night, and therefore agree with this your aduersarie quickly, whilst you are in the way vvith him.

The power and authoritie of the King is earthly, and God hath commaunded me to submit to all Ordinances of Man. 1. Pet. 2. 13. 14. And therefore I have saith to submit to what ordinance of Man soever the King commaunds, if it be an humane Ordinance, and not against the manifest word of God, let him require what he will, I must of conscience obey him, with my bodie goods and all that I have: But my soule wherewith I am to worship God, that belongeth to another King, vvhole kingdome is not off this VVorld Job 28. 36. VVhole people must come vvillingly. Psal. 110. 3. VVhose vvweapons are not carnall but Spirituall 2. Cor. 10. 4. etc.

Ant. Is this all the authority that
you vvill

you vwill give to the King?

C. What authoritie can any mortall Man require more, then of bodie, goods, life, and all that apperteyneth to the outward Man? The hart God requireth. P^{ro}. 23. 26. He comaunded to give vnto Cesar things that are Cesars, & to himselfe the things that are his. L^{uk}. 20. 25. Now if al the outward man bee Cesars, and the inward man too, so that he must be obeyed in his owne matters, and in Gods matters also, then tell vs what shall be given to God? If you or any man will give him more power or authoritie then I give him, then you give him more then his Ma^{tie}. requireth, as shalbee shewed.

A. Wee do not say that the King can compell the Soule, but onely the outward Man.

C. If he cannot compell my soule, he cannot compell me to worship God, for God cannot bee worshipped without the soule. Joh. 4. 24. if you say he may compell me to offer by a worship onely with my vooie, (for the spirit you confesse he cannot compell) to whome is that worship? not to God. Then consider you who they worship that are thus compelled, (say you by the King.) Let it well be here observed th it you make the King a commander of such worship, is not to God, contrarie to his Ma^{ties}. owne mynd manifest in his writings. But this you do, not to aduance Gods glory nor the kings honoz, but your owne cursed kingdome of darknes, which you hold by flattery and falshood. For if this compelled worship (which is not to God) were take away then your kingdome would fall to hel from whence
 A 4 it came. Ad

pag. 8. A Dialogue.

and therefore all Men may here see it is supposed onely by wickednes.

A. I confesse the Kings authority is earthly, but he is head over the Church vnder Christ.

C. God forbid that any mortall Man should so equallize himself with Christ, who allone is Head of his church, as the Husband is of the Wife. Ephe. 5. 23. And hath lest no vice-gereent in that his office, for he is never absent from his Church. Mat. 18. 20 and 28. 20. All that any mortall Man can be, is to be a subject of his Kingdome, for there is but one Lord. 1. Cor. 12. 5. & one law-giver. Jam. 3. 12. And that this is so, his Mate. confirmeth by his owne testimony, in his Epilogue for the oath of allegiance Pag. 46. 47. But as I well allowe of the Hierarchy of the church for distinction of orders, (for so I vnderstand it) so I utterly deny that there is any earthly Monarch thereof, whose word must bee a law, and who cannot err in his sentence by an infallibility of spirit: because earthly kingdomes must have earthly Monarchs, it doth not followe that the church must have a visible Monarch too: For the VVorld hath not one earthly temporall Monarch, Christ is his Churches Monarch, & the Holy ghost his deputie. The Kings of the gentiles reigne over them, but ye shall not be so. Iuli. 22. 25. Christ did not promise before his ascension to leave Peter with them to direct & instruct them in all thinges, but he promised to send the Holy ghost vnto them for that end. These are his highnes owne words, whereby it evidently appeareth his Mate. challengeth no suprenacie over the Church, but laboureth to overthrowe that abominable exaltation

cion

cion of that Man of sin, in the Romish professio,
fo; Christ hath given no supreacie in or over
his Church, to any mortall man, but expresse
commanded the contrary as the place of Luk
mentioned by his Name. plainly declareth.
his highnes is supream head and gouberno;
over all his subjects bodies and goodes, withun
his dominions, and therein I detest and abhor
al foraigne powers whatsoever.

But now for the thunge in controversie be
twixt you and me, of compelling Men by perse
cutions to do service to God (as is pretended)
wherein they have not faith, it shalbe manifest
not to be of God, in that Christ Jesus himself,
the onely Lord and law-giver to the sonle, nei
ther had any such power and authoritie, neither
taught any such thinge to his Disciples, but the
contrary. First Mat. 28. 18. 19. All power is given
me in Heaven & in earth. Go therefore & teach all
Nations and 2. Cor. 10. 4. The VVeapons of our war
fare are not carnall, but mighty through God to cast
downe Holds, &c. Here wee see Christ hath no
Worldly power, nor Worldly Weapons. 2ly. He
practised and taught the contrary. VVhen the
Samaritanes would not receive him going to Ieru
salem. Luk. 9. his disciples would have had fire come
downe from heaven & devoured them, Christ rebu
ked them & said, ye knowe not of what spirit ye are,
the Son of man is not come to destroy mens lives,
but to save them. And the Appostle by the Spirit
of Christ: 2. Tim. 2. 24. Comaundeth the servants
of the lord not to strive, but to bee gentle towards
all men apt to teach, suffering the evil men patient
ly, instructing them wvith meeknes that are contrary
mynded, proveing if God at any time vval give them

repentance that they may knowe the truth, & come to amendment out of the Devils snare. &c. These Scriptures need no explanation for this most evident truth.

A. VVell yet notwithstanding all this it is manifest in the Scriptures by the example of Thappostle Peter smiting Ananias and Saphira to death. Act. 5. & of Thappostle Paul striking Elymas the so-cerer blind. Act. 13. 11. And also by delivering Hemineus & Alexander vnto Sathan for the destruction of the Flesh that punishment vpon the body may bee vsed, & the flesh destroyed: For if it were lawfull for them to smite to death, & the like, though by extraordinary meanes, then it must be lawfull for vs by ordinary meanes, since extraordinary meanes now failed, If you say it be not Lawfull for vs, then you must say it was not Lawfull for them, & that vvhere to accuse them of laying a false foundation, vvhich none fearing God will affirme.

C. I dare not once admit of such a thought as to disallowe the truth off that foundation
which

which the Apostles as skilfull maister builders
have said : But for your argument of Peters
extraordinary smiting of Ananias and Saphi-
ra, he neither laid hand vpon them nor threate-
ned them by word, onely declared what should
befall them from God, and therefore serueth no
thing to your purpose also that of Paul to Eli-
mas, he laid no hand vpon him, but onely de-
clared the Lords hand vpon him, and the judg-
ment that should followe. If you can so pro-
uouice, and it so come to passe vpon any, do it,
and then it may bee you may bee accounted
maister builders, and layers of a new foun-
dation of another gospel. And for Ch-appo-
stle Paul his deliverung Hymeneus and Alexan-
der vnto Sathan. 1. Tim. 1. 20. It was not by
any temporall sword or power, but euen by the
power of our Lord Iesus Christ, in his name, by the
sword of the Spirit. 1. Cor. 5. 4. And this was not
extraordinary, but ordinarie to continue in all
churches to the end, and not to destroy the out-
ward man, as you teach and practice, but to
destroy those inuisible affections, which dwell in
the flesh, that so the flesh being mortified, the
spirit may bee quickened and the soule saved
in the day of the Lord Iesus. And whereas
you say that as they did it by extra-ordinary
meanes so you may do it by ordinarie meanes,
if you would vse onely those Weapons which
Christ commaunded his Disciples to vse in this
business, which are not carnall, wee would
agree with you herein. But if your ordinarie
meanes bee such as Christ neuer had nor any of
his Disciples, then it is a meanes of your owne
devisinge

devisinge, for Christ hath al meanes whatsoeuer
for bringing Men to the obedience of the truth.

A. Doth not Christ in the parrable
Teach that he compelled all to come in?

C. I demaund of you wherewith doth he
compel them? he hath no carnall weapons, doth
he not compel them by his word, V Which is his
two edged sword. Heb. 4. 12. Hevel. 2. 12. Doth
he smite the earth vvith any other vveapons then
by the breath off his lips. Esa. 11. 4.

A. VVell then you see compulsion
may bee vied.

C. Yes, I confesse to you such compulsion as
much as you will, if whē you have done you wil
wallie in his steps, who when the Gaderens prated
him to departe he left them, and taught his Disci-
ples: where they should preach the word of God, if
they would not receive them, that they should shake
off the dust of their feet for a wienes against them.
Mat. 10. 14. Which accordingly they practized
Act. 13. 51. and 18. 6. etc. He never taught them to
pull the contrary mynded out of their houses ad
put them in prisons, to the vndoeing of them,
their Wives and Children: This was Sauls
course when he was a blasphemers and persecu-
tor, etc. Act. 9. 1. etc. Christ taught his Disciples
To wait if at any time God would give the contrary
mynded repentance, and not to prevent their re-
pentance by seeking their blood.

Indifferent man. I have heard you all this
while, and by that I have heard, I see evidently
that none ought to be compelled by any worlds
ly meanes

to meanes to worship God, neither can any bee accepted in such worship, in that it is spirituall worship that he accepteth.

C. Blessed be the Lord, that you see it, I would not you onely, but all Men did see that the sword of the Magistrate and al afflictions proceeding therefrom are onely upon the outward man: a Id cannot convert a soule from going astray, nor begett faith it comes by hearing the word of God Rom. 10. 17. And therefore is no instrument in this worke. Al that the Magistrate can do, is to compell me to bring my bodie for except they be a willing mynd which no mā can see, there is no acceptance with God, and therefore it is not Gods glory, nor my acceptāce with him: they seeke by forcing me, but meerly their owne obedience to Gods great dishonour, and the destruction of my soule, if I should so do. But if it would suffice them to bring my bodie, to that they call their Church, and require of me no worship: I will go when they will, onely not when their false worship is performed. For I abhor the accursed doctrine off the Familists herein.

L. It is a lamentable thinge to consider how many thousands in this nation there be, that for feare of trouble submit to thinges in Religion which they disapprove off.

C. Oh, whose eyes doth not gush out with teares, in the consideration thereof seeing in all that, Gods highly displeased, and al those vnder the judgments of God everlasting if they repēt not.

A. If it were as you would have it, that
all Reli.

all Religions should be suffered, how dangerous would it bee to the Kings Person & State, what trecheries & treasons would bee plotted?

I. Indeed that is a thing greatly to be suspected: but if permission of all religions should be cleared of that there is no question, but it might prevaile with the King and State.

C. If it be not cleared of that, then let all men abhor it. First: it is the commandment of him, who is the God not of confusion but of peace & order, and therefore to be obeyed. 1. Mar. .3. 30. Let the good & bad grow together vnto the end of the world. Suffering the contrary minded patiently, proving if god at any time will give them repentance that they may acknowledge the truth. &c. 2. Tim. 2. 24. Secondly: if the just lawes in that behalf made be but duely executed, which is, that all his subjects should protest their faithful allegiance to his Majties. person. Crowne and dignity, all that will not be obedient, let them be disposed of at his Majties. pleasure, and you shall see no such trecheries and treasons practised as hath bene. First for all those that seek and practice in themselves reformation in Religion, sathan himself cannot tax them with the least jot of trecherie: and for the Papists may it not justly be suspected that one cheife cause of all their treasons hath bene because of all the compulsions that hath ben. used against their consciences, in compelling them to the worship practised in publique according to the Law of this Land: Which being taken away, there is no doubt

doubt but they would be much more peaceable, as wee see it verified in divers other Nations. where no such compulsion is used, for if they might have freedom in their religion, unto their faith full allegiance to the king, the feare of the kings Lawes, and their owne prosperitie and peace, would make the live more inoffensively in that respect.

I. Onely the Papists are dangerous in that some of them hold, that kings and Princes that bee excommunicated by the Pope, may be deposed or murdered, by their subjects or any other.

C. For that damnable and accursed doctrine as wee abhor it with our soules, so wee desire of other may. And therefore all the Lawes that can be made for the prevention of such execrable practises are most necessarie. But now I desire all men to see, that the Bishops and wee, justly cry out against this accursed doctrine and practice in the Pope and his associates: That Princes should bee murdered by their subjects in contrarie mpdednes in Religion, yet they teach the king to murder his subjects for the selfe same thinge, viz: for being contrarie mpded to them in their Religion. So likewise, as that accursed doctrine, is to bee abhorred in the Papists, who teach, subjects not to bee obedient to their princes that are excommunicate by the pope: Even so is that accursed doctrine of the Bhs. to bee abhorred, who teach, Princes not to protect their subjects that are excommunicate by them, in not affording the either lawe or justice nor to beare testimony in any Court. Do not the Bhs: herein justifie this

this accursed doctrine and practice in the Papists.

A. There is great difference in the persons, for thone are Princes, thother subjects, & subjects must be obedient.

C. Most true it is, but is it not also true that Princes must afforde all their subjects justice and equitie, although they be as heathens and Purblicans? For if Princes be freed from doing right and justice and protecting their subjects, that be excommunicate, why are not subjects also freed from subjection and allegiance to their Princes being excommunicate, if excommunication be Christs Lawe to all alike that wilbe saved, without respect off persons. And also, is not that lawe off Christ herein to be observed. That whatsoever ye would men should do to you, even so do you to them. Mat. 7. 12. And therefore as Princes would that all their subjects should be faithfull and obedient unto the: so ought Princes to be just and equall to all their subjects, in mainteyning them in every just and equall cause betwene man and man: For, for his cause (not for Religion) saith Chappostle, the saints at Rome paid their tribute to Cesar their heathen Prince, who was against them in Religion. Shall they not escape damnation for this accursed doctrine and practice, and thinke you you shall? thou that judgest another, judgest them not thy self? By this it may appeare as also by exceeding many other doctrines and practices how neere you are to that bloody spirituall power, what pretences do the contray soever you make.

It were

A. It vv ere a lamentable thinge if that bloodie Religion i should bee practiced againe in this Nation.

C. I acknowledge it a bloodie Religion, but God hath cast downe the power thereof in this kingdom, blessed be his name but I would you could see your owne cruell bloodie religion, but that God of his mercy hath restrained it by the things Manie. Who thirsteth not after blood, how many, onely for seeking reformation in religion hath bene put to death by your power in the daies of Q. Elizabeth: ad how many, both then ad since, have bene consumed to death in prisons: yea since that cruel spiritual power hath bene set up that not hanging, burning, exile, imprisonment and al manner of contempt bene used and as for religion, although some for greivous errors, ad yet you see not this to be a bloodie religion: further you cry out of their bloodie cruelty, the reason is because you wil not bee of their religion, and when you have done, are most bloodie cruell (so far as is in your power) because wee and al men wil not bee of your religion.

A. If men hold errors & vvill not obey the truth, do they not sin against God, & deserve punishment?

C. Yes, such deserve punishment, but God hath appointed their punishment, and the time thereof. Their punishment Rom 2.8.9. To them that are contentious & disobey the truth, & obey vnghteousnes shalbe indignation & wrath, tribulation & anguish shalbe vpon the soule of every one that doth evil. Mark. 16. 16. He that wil not beleewe shal be damned. 2. The. 1.8. In flaming fire rendring vengeance vnto them

them that knowe no God, & obey not the gospell of our Lord Iesus Christ, which shall bee punished with everlasting perdition from the presence of the Lord, & the glorie of his power. **The time thereof, the last place recited. vers. 7.** When the Lord Iesus shall shewe himself from heaven with his mightie Angels: **and Rom. 2. 5.** The day of wrath. **and vers. 16,** At that day when God shall iudge the secrets of men by Iesus Christ. **and Mat. 13. 41.** At the end of this V World the sonne of man shall send furch his Angels & they shall gather out of his Kingdome all things that offend, & ch in that doe iniquitie, & shall cast them into a turnace of fire. &c. **Here is shewed the punisher the punishment, and the time thereof.** This punisher hath comaunded you to wait for their repentance (in his owne example) which is in his hands to give them, and not to cut them of and send them to hell, as you teach and practice, which is contrary to God, who is patient to wards mockers which walke after ther lusts. **2. Pet. 3.** Because he would have no mā to perish, but would that all men whatsoever shoul come to repentance. but you (contrary to him) vse all the meanes you can to cut Men of, that then might perish, in that you seke to destroy their bodies whilst they remaine in their errors.

A. I confesse that God commaundeth **Mat. 13** That the good & bad must grow together vnto the end of the V World, but that is in the Church.

C. Wel: if that be the true exposition, I pray you why do you then excommunicate any out of

your Church, contrary to your owne acknow-
ledg. And here let all Men take notice that by
this exposition you overthrow your owne eco-
munication quere, and accuse Christ for giving
a rule. Mat. 18. and Ch-apposite Paul, and the
church of Corinth for practising that rule. 1. Cor
5 In casting out of the Church. For you say all
must growe together to the end in the Church.
But the exposition of the Law-giver himselfe is
against you, that the world is the world. vers. 38.
Yet in that you confesse that the wicked at the
Gods must be let alone in the Church vnto the
end much more in the world vnto the end: For
if the wicked pollute not the Church, sure it is
they pollute not the world. This then you are
commanded vnto vers. 29. 30. Nay, gather them not
let them growe together vnto the end of the world.

A. Let them come to Church, & they
shall growe together vnto the end.

C. Indeed I thinke so, hereby you manifest
you regard not how wicked and vngodlie men
be, so they come to your Church, you wil not de-
stroy the, though they remaine in their abhomi-
nable lusts: but if they wil not come to your
Church: let the be wheate or tares, you wil gather
the, and (as much as in you is) send them to burne.
Herein al mē may see, as I said before, that
you seeke your owne glorie and obedience, & not
Gods, ad so exalt your selues above God. 2. a. hel. 2

I. Wel, I blesse God, I see this as clearly as
the sunne shynning in his brightnes, that it is to
fright against God to compel any contrary to
their consciences to perfozme any service vnto
him, in that there are so many places of Scrip-

ture commaunding the contrarie.

C: The whole new Testament throughout in all the doctrines and practices of Christ and his disciples teach no such thinge as cōpelling men by persecutions and afflictions to obey the gospel but the direct cōtrarie: viz: to suffer at the hands of the wicked, whē they were persecuted for righteoulines sake to suffer it, when the unbelievers and wicked curse them to blesse & pray for their repentance, & that God would forgive them, & never lay these sinnes to their charge, as our Saviour Luk. 23. 34. Stephen Act. 7. 60. and the rest did. And for a conclusiō of this point, that your faith may bee full herem, consider that we are to wait for the Jewes conversion, and not to destroy the.

1. It is true, that might give all men satisfaction in these thinges.

C. Oh yes, if Men had any regard of God or his word, they would never deale more in this thinge: the lord (wee see) Ro. 11. hath promised, that whē the fulnes of the gentiles is come in, the jewes shal be cōverted: now if the jewes who are such fearefull blasphemers of Christ and his gospel, that contemne him and his Testament with al dispyte, if their conversion must be waited for: and that they may not be destroyed from the face of the Earth, then who may not see, if they shut not their eyes) that the conversion of all is to bee waited for: and that no man for blaspheming Christ and his gospel may be destroyed or afflicted by imprisonments, death, or any calamitie whatsoeuer.

1. It is not to be gain-said with any shewe of truth. I would God the Kings Maie would consider of this point, seeing that the cruel Shes
by vsing

in being his power, commit such sin against God in this thinge both in persecuting the that cannot of faith yeild, and also in forcing them that do yeild contrary to their consciences, to sin against God, and so perish if they repent not.

C. I am perswaded, that if his highnes did but once wel wey and consider it: he would never suffer such high iniquitie to be committed against God contrary to his expresse commandement, and all to bee done by the Kings power, for nothing have they els to beare them out. The Lord perswade the hart's of his Maie and his posterity unto it, seeing his throne is established by him, that he and his posterity may sit & raigne over these Nations and Kingdomes, till Iesus Christ the commander of these thinges come in his glorie to recover pence every Man according to his workes, without respect of persons.

A. If vicked malefactors should be let allone to the end of the vworld, then where is the Magistrats svorde? it is of no force if evil men may not be cut of.

C. I acknowledge unsainedly that God hath given to Magistrats a sword to cut of wicked men, and to reward the well doers. Rom. 13 chap. But this Ministry is a worldly Ministry, their sword is a worldly sword, their punishments can extend no further then the outward man, they can but kill the bodie Luk. 12. 4. And therefore this Ministry and sword is appointed onely to punish the breach of worldly ordinances

23

which is all that

that God hath given to any mortal man to punish. The king may make lawes for the safetie & good of his person, state and subjects, against the which whosoever is disloyall or disobedient he may dispose, of at his pleasure, the Lord hath given him this sword and authorit it, forseeing in his eternal wisecome, that if this his ordinance of Magistracie were not, there would be no living for men in the world, and especially for the Church, & therefore the Church have particular cause to glorifie God for this his blessed ordinance of Magistracie, and to regard it with all reverence.

But now the breach of Christs lawes, of the which wee all this while speake, which is the thinge onely I stand vpon, his kingdome is spirituall, his lawes spirituall, the transgressions spirituall, the punishment spirituall, everlasting death of soule, his sword spirituall; no carnall or worldly weapon is given to the supportation of his kingdome, nor to punish the transgressors of the lawes of this kingdome: The law-giver himself hath commaunded that the transgressors of these lawes should be let alone vntill the harvest because he knowes, they that are now tares, may hereafter come to repētance, and become wheat; they that are now blasphemers, persecutors, & oppressors as Paul was, may, by the power of Gods word become faithfull and a faithful witness as he was: They that are now fornicators etc. as some of the Corinthi: once were 1 Cor. 6. 9. may hereafter become washed, cleansed & sanctified as they were: they that are now idle people nor vnder mercie as the Saints sometimes were. 1. Pet. 2. 10. may hereafter become the people of god & obaine mer-

as they did; all come not at the first houre, some come not till the eleventh houre, if those that come not till the last houre should be destroyed: because they come not at the first houre, then should they never come but be prevented.

A. Were not blasphemers put to death in time of the law? 1 evit. 24. 11 &c.

C. Yes, an Israelite blaspheming the Lord, or doing any thing presumptuously, which was blasphemy. 2. am. 14. 30. no sacrifice to bee offered for him: but would you from hence have the kings of France to put all his subjects to death that contemne the truth of Christ? If you see what will followe. All Papists ought to be put to death, who are direct blasphemers. Revel. 16. 10. 11 VVhen the viall of Gods wrath was powred vpon the throne of the Beast: (which all England confesse is meant the Popish power) they blasphemed the God of Heaven, &c. All the Jewes that speake many things blasphemously against Christ, ought to be put to death: Hea of what profession soever he bee doing any thing presumptuously against Christ, ought to bee put to death by your affirmation, no sacrifice to bee offered, no repentance to be admitted, dye he must vnder two or three witnesses, but that this is most false, Christ and his Apostles in his Testament both manifestly declare as is before shewed: was no Paul a blasphemer, yet received to mercie? But this the Holie Ghost teacheth from blasphemy vnder the law. Heb. 10. He that dispyleth Moses Lawe, dieth without mercie vnder two or three witnesses, of how much more punishment

suppose ye shall he bee worthy that treadeth vnder
 foote the Sonne of God, & counteth the blood of
 the Testament as an vnholly thinge wherewith he
 was sanctified, & doth, despite the Spirit of grace,
 Speaking of such as had receiued & acknowledged
 the truth. **Verf. 26.** This is now the due pro-
 portion, an **Israélite** according to the flesh in the
 time of the law presumptuously sinninge against
 Gods commaundment, by his commaundment to dye,
 by the worldly sword, no sacrifice to be offered
 for him: so in the new Testament or time of the
 gospel a spiritual **Israélite** according to the faith
 contemptuously or despitefully sinning against
 Christs commaund he hath former acknowledged
 despising and contemning then, by his com-
 maundment must dye by the spirituall sword, no re-
 pentance to be admitted, seeing he crucifyeth
 againe to himselfe the sonne of God, & makes a meek
 of him. **Heb. 6. 6.** David and Peter came not
 within this compasse, though they sinned off
 knowledg, yet they did it not contemptuously or
 despitefully, but through frailtie. If an **Israélite**
 vnder the Law did ought through ignorance as
Num. 15. or through frailtie as **Leuit. 6.** There
 was sacrifice for him: so vnder the gospel an **Is-
 raélite** doing ought through ignorance or through
 frailtie as Peter and Barnabas with the rest
 of the Jewes mentioned **Gal. 2.** or the mercifull
 person. **1. Cor. 5.** There is repentance for him.
 This is it that confounds al true religiō. That be-
 cause it was so in the time of the law, therefore
 it may be so in the time of the gospel, by which
 reason, men might set vp as truly the whole
 law as some parte, and utterly abolish Christ. I
 pray you seriously consider what is here said.

A. Hath not the King the same power that the Kings of Israel had who compelled me to the observation of the law of God?

C. First I answer you: that the kings of Israel had never power granted to set up any thing in or for the service of God, but that only which was commanded by God Deut. 17. 2. No not so much as the manner of any law. Num. 15. 16. and 5. 14. and therefore this will not serve your purpose, that kings may set up within their dominions such statutes and laws for the serving of God, no nor the manner thereof as may best please themselves under what pretence soever, thereby making God for his worship subject to their pleasures. And his Majesty acknowledgeth that Christs Church after the establishing of it by miracles in the primitive time, was ever after to be governed within the limits of his revealed will. Speech at Parl Anno 1609. Secondly the Kings of Israel might compel men to the sacrifices and ordinances of the old Testament, all which were carnall and purged not the conscience Heb. 9. 9. 10. as circumcision the passover etc: But no mortall Man whatsoever he be, can compel any man to offer the sacrifices of the new Testament, which are spiritual, and purge the conscience: except he can beget faith in him, and convert his soule. The ordinances of the old Testament were to be performed by the posteritie of Abra. according to the flesh: that thereby they might be taught Christ: but the ordinances of the new Testament are to be performed, onely by the posterity of Abraham according to the faith, that have learned Christ, and have put on Christ, and

haueing him, all thinges els apperteyneth to them,
But one thinge I demaunde of you, who now
is king of Israel?

A. I confesse Christ is King of Israel.

C. Yes, Christ alone is king of Israell, that
sits vpo Davids throne, and therefore mark the
true proportion. In the time of the old Testament
the kings of Israell had power from God to
compel all to the ordinances of God, or to cut
them off by their sword from the earthly Land
of Canaan, and the promises thereof: So in the
new Testament the king of Israel Christ Jesus
hath power from the Father to compel all, to
the ordinances of God, or to cut them off by his
sword, from the Heavens Land of Canaan and
the promises thereof: The kings of Israel onely
had this power vnder the law, and the king
of Israel onely hath this power vnder the gos-
pell: And therefore whosoever will challenge
this power vnder the gospel, he must be the king
of Israel in the time of the gospel, which is par-
ticulier onely to Jesus Christ, vnto whome all
power in Heauen and in Earth is given.

And let it be here well obseru'd, that by this
opinion of yours you make the kingdome and
ordinances of Israel vnder the Law; and the
kingdome and ordinances of Israel vnder the
gospel allone, direct in contrarie to the whole
Scripture, for the kingdome and ordinances of
Israel vnder the lawe were of this world, but
the kingdome and ordinances of Israel vnder
the gospel are not of this world, as Christ the
king thereof himself testifieth John. 28. And
therefore

heretofore you setting up a worldly King over
 this Heavens Kingdome and ordinances, you
 and all of your profession declare your selves to
 be of that worldly kingdome, and so to looke for
 that Heavens and spirituall King yet to come
 in the flesh, being of the number of those that
 deny him to be come in the flesh, and so are de-
 ciders and Antichrists, what soever you say to the
 contrarie.

A. Well, yet I cannot see, but that as
 the Kings of Israel hath power from God
 to compell all their subjects, to the wor-
 ship then appointed, so the King being a
 Christiā King, hath power to compell his
 subjects, to the worship now appointed.

C. You may see, if you shew not your eyes, that
 what power the kings of Israel had under the
 law in matters of Religion, Christ Jesus the
 King of Israel hath under the gospel: but I
 pray you let me ask he you this question. You say
 the Kings of Israel hath this power as he is a
 Christian King: My question is, whether it ap-
 perteyne unto him, as he is a King, or as he is a
 Christian?

A. Neither simple as he is a King,
 nor as he is a Christian, but jointly as he
 is compleate in them both: for I grant that
 no heathen King hath power to compell
 in matters of Religion, but a Christian
 King hath.

C. Then you confesse that if a Christiā King
 may

may be deprived of his Christianitie, (for of his Kingdome or kingly power, or any part thereof I affirme he may not be deprived) he hath lost this power you plead for, in compelling Men in matters of religion: what say you to this?

A. I confesse if he may be deprived of his Christianitie, he hath not this power I please for.

C. Then, I demand this question, whether every Christian without respect of persons ought not to be subject to Christs Lawes for his salvation?

A. Yes, it cannot be denied.

C. Christ hath given his censure Excommunication, for the salvation of every Christian, that he that will not heare the Church, is to be as a heathen and a Publicane, that is, hath lost all right and title in Christ, and in his Church, till he repent, now I knowe it canno. be denied, but every Christian what soever, is subject to sin, and so to excommunication to be as a heathen etc: If you say, that kings either are not subject to sin, and to impenitency therein, and so to this censure of Christ, of excommunication, for their impenitent sin, then consider what you make them, and God you make a lyer. If you graunt (as you cannot deny) that kings as well as others, are subject to impenitent sin, and so to excommunication for the same, then they being deprived of their Christianity, by your owne confession, they are deprived of power to compel in matters of Religion, the which if it were any part of their kingly power, they might be deprived of a part of their kingly

things power, by being excommunicate, consider
what a wicked doctrine you teach herin.

A. Doth not the Prophet say: that
Kings shalbe nursing Fathers & Queenes
nursing Mothers, to the Church? And also
it is said that kings shal hate the vvhore,
make her desolate, eate hir flesh, & burne
hir vvith fire. VVhere vvee see, that kings
that have power & authoritie, shal destroy
Antichrists kingdome, & nurrish & che-
rish Christs kingdome.

C. Most true it is, the lord hath spoken it, and
therefore it ought to be great comfort to Gods
people but what is this to the purpose in hand,
namely that kings may persecute the contrary
mynded, the words of the Prophet Esa. proves
that kings and Queenes that have formerly per-
secuted and destroyed the church, their hearts shal
be turned by the power of Gods word, to be lo-
vers and preservers of the Church: and the other
place Revel. 17. 16. proves that kings shal make
that whorke desolate, etc. not by their temporal au-
thority or sword (as some say that make more
shewe of religion then you do, although themselves
be now persecuted, yet if kings were of their
mynds, would be as cruell as you, for they main-
taine the same thinge) but by the spirit of the lords
moueth, & the brightnes of his cominge. 2. Thes. 2.
8. for this kingdome of Antichrist shalbe destro-
ped without hand. Dan. 8. 25. onely by the ever-
lasting gospel, the true armor indeed wherewith
the witnesses fight against the Antichrist. As the
kings Matt. acknowledgeth. Apol. Pag 91.

A. You are so stiffe against vseing off outvvard weapons in Church matters, did not our Saviour Christ make a vwhipp of smale cords, & vwhipp the byers & sellers out of the Temple? And vwhy may not wee followe his example?

C. In this and many other actions of Christ our Saviour, wee are to consider him as the fulfiller and ender of the law, as in the actiō of the Passover, & sending him that was cleansed of his Leprosie to offer to the Priest, the gift that Moyses commanded, in which thinges wee are not to imitate him, for by him the Ceremonies are fulfilled and abolished, and the everlasting gospel established, in the which wee are to walke: and it were moze then foolishly to reason thus. Christ whipped wicked Men out of Gods Temple made with hands, with whips made of cord, therefore wee may whipe wicked Men, out of Gods Temple made without hands, with whips made of cord. There is a whole some doctrine to bee collected from the Type to the Truth as thus. Christ dzyve out wicked Men out of the Temple made with hands, by a carnall or worldly whipp, so Christ (by his people) must dzyve wicked Men out of the Temple made without hands, by a Spirituall whipp. eue his word, which is called a whip or rode. Revel. 2. 27. and Psal. 2. 9. so is excommunication. 1. Cor. 4. 21

An. Iff fredome off Religion should bee granted, there yvould bee such deviations

sons as vvould bread sedition, & inovation
in the State.

C. Thus when your shewes out of the scriptures are answered, then you raine to conceits and p[er]maginations, of sedition, inu[en]tion and the like, thinking therby to diswade Princes, and altho, at are in authoritie there from, knowing els your kingdome of iniquity would fall. But that it may appeare to all that you deale deceitfully herein, let vs consider first the scriptures, secondly behold the successe, of suffering of Religion free in other Countreys. And first. Christ our Saviour, (who is that Prince of peace. Esa. 9. 6. not of sedition) hath taught. Mat. 10. and Luk. 12. That he came not to send peace on the Earth, but debate, to deuide Eyye in one house, two against three, & three against two, the Father against the Sonne, &c. And a mans enemies shall bee they of his owne house holde. And his desire is, that the Fire of such sedition, should bee kindled, where we see, this Prince of peace putteth difference in Religion, by preaching his Gospell, which some receive, as the savour of life vnto them: others refuse it, and so become enemies vnto the truth and witnesses thereof, as they did to Christ Iesus himselfe, and his Disciples, and as you do to me and others. Secondly behold the Nations where freedom off Religion is permitted, and you may see there are not moze flourishinge and prosperous Nations vnder the heavens then they are.

I. The conuocation of Bishops and the rest
have made a Canō. that whosoever shal affirme
that

that the Kinges Ma^{tie} hath not the same power in causes Ecclesiasticall, vnder the Gospell, that the godly Kinges of Israell had vnder the lawe, let him be excommunicate, ipso facto.

C. Yes they haue so. In the beginning of his Ma^{ties} raigne when they had got him sure vnto them, of the which they so much doubted, as with in owne eares I heard some of their cheife followers say, whē his highnes was coming into England. Now must steppes downe, & we shall haue no more high commission. (with lamentation they spake it) then they made this Canon, because their consciences are conuincied, that they stand onely by his power, and if his hand bee turned, their Spirituall power of darknes falleth to the pit of darknes, from whence it came, and whether it must go, there being neuer so much meanes vsed for the supporting off it, for the stronge Lord hath spoken it. Revel. 18. As for their sending Men to Hell (as they suppose) with their ipso facto excommunications, if they had no stronger weapon for the supporting of their Kingdome, it would stand but a short space. If Israell now were of this world, as it was vnder the lawe, then they said some thinge: but if it bee not of this World, as it is not. Joh. 17. 14. Then the King is not of this world, for when this King came the worldly Israell knewe him not.

L. I see evidently, that al are but cabels, and that no mortall Man can make any Man offer Sacrifices vnder the new Testament, vntill he bee a beleever, and conuorted, for he must bee in Christ,

Christ, before he may offer sacrifices, for in Christ
help the Father accepteth us: but what say
you, have they not power to compell men to
come to the place where the word is publicly
taught that they may be converted?

C. Wel: then you see that the example of the
kings of Israel (who had power to compel the
to sacrifice, or to cut them off) applyed to earthly
Princes, is gone as a meere doctrine of man, ad
not of God. And for compelling me to heare that
they be converted, wee can learne of no better
then of him, who if wee heare not, wee shal have
speedful recompence. He had al power in hea
ven and in earth for converting soules, give vn
to him, and sent his Disciples, as his Father sent him.
Joh. 20. 21. Charging the that whē they should
come into a City, etc. if they would not receive
them nor their word, to shake of the dust of their
feet for a witness against them, saying it should bee
easier for Sodom & Gomorah in the day of judgme
nt then for that Cite or house: And so the Apostles
went from City to City accordingly. Here was
no temples made, nor worldly power to compel
all to come vnto them to heare the word of the
Lord, but they commaunded to goe from City to
City and from house to house.

I In those daies the Magistrates were beleebers: but
the question is where Magistrates be beleebers.

C. Christ had al power needfull for that worke
if Magistracie were a power needfull for that
worke. the Christ had not al power, magistracie
is Gods

Gods blessed ordinance in it right place, but let not vs be wiser the God to devise him a meanes for the publishinge of his gospel, which he that had all power had not, nor hath commaunded. Magistracie is a power of this world: the kingdome, power, subjects, and meanes of publishing the gospel, are not of this world.

A. A Goodly thinge indeed that Men must go about the Countrie to preach.

C. In your estimation it is base and contemptible, your pompe and pride will not beare this, it is moze ease for you to hunt after promotion, till you come to the highest in getting to be cheife Bishop of Bishops within these dominions, and then cometh your fall, full lowe, if you repent not, but the wisdome of God hath appointed the cheifest Officers of Christs Kingdome, even the Appostles, thus basely to go by and downe, to and fro to preach his Gospel, peache that worthy Apottle Paul preached this gospel night & day with many teares openly & throughout every house. Act. 20.

A. But if this bee thus/as for my alone parte I am fully perswaded it is, then I see the high commission cannot stand for as I take it/it is onely for causes Ecclesiasticall.

C. So far as it is over Church matters, it is most unlawfull, for the commission for judging and punishing of the transgressors of the lawes of Christs Church is given to Christ the Monarch thereof, a parte whereof he hath left to his Disciples, which is no worldly commission of power, but onely the power of the Lord Iesus, the uttermost of which commission is excommunication. 1. Cor. 5.

A. The high commission is from the King, & dare you once call it into question.

C. If I do take any authoritie from the Kings Ma^{ty}, let me be judged worthy my desert, but if I defend the authoritie of Christ I^{es}us, over mens soules, which apperteyneth to no mortall man whatsoever, then knowe you, that whosoever would rob him of that honor, which is not of this world, he wil tread the vns^{te} foot: Earthly authoritie belongeth to earthly Kings, but spirituall authoritie belongeth to that one spirituall King who is King of Kings.

A. Well all your pleading vwill not serve your turne, either you must come to Church, or els go to prison.

C. I have shewed you by the law of Christ that your course is most wicked, to compell any by persecution to perforce any service to God, as you pretend.) Now I desire also to shewe you, that the Statute law of the land requireth not civill obedience, and his Ma^{ty}s writings murthering the Oath of alligience Testifieth the same.

The law of the l^{an}d requireth that whosoever cometh not to Church or receiveth not the Sacraments, the Oath of alligence is to bee tendered to them, which that it may be manifest to that not onely I, but al that professe the faith with me are most willing to subscribe unto it in righteousness and truth, I have thought good to expresse it.

The words of the Oath. Anno 3.
Iacobi Regis.

I.A.B. do truly & sincerely acknowledge, professe
& testifie, & declare in my conscience before God
& the World, that our Sovereigne Lord king James
is lawful King off this Realme, & of al other his Ma:
dominions, & Countries; And that the Pope neither
of himselfe nor by any other authoritie of the Church
or Sea off Rome, or by any other meanes with any
other hath any power or authoritie to depose the
king, or to dispose any off his Majesty: Kingdomes or
Dominions, or to authorize any forraigne Prince
to invade or annoy him, or his Countries, or to dis-
charge any off his subjects off their allegiance, & obe-
dience to his Majesty: or to give licence or leave to
any off the to beare armes, raise tumults, or to offer
any violence or hurt to this Ma: Royal person, State
or Government, or to any off his Ma: subjects within
his Ma: Dominions. Also I do sweare from my
hart, that notwithstanding any declaration or sen-
tence off excommunication, or depravation made
or granted, or to bee made or granted by the Pope
or his Successors, or by any authority derived, or
pretended to bee derived f^ro him or his Sea, against
the said king, his heires or Successors, or any absolu-
tion off the said subjects from their obedience. I wil
beare faith and true allegiance to his Majesty, his
heires and Successors, and him and them wil defend
to the vttermost off my power, against a'l conspira-
ces and attempts wharsoever which shalbee made
against his or their persons, their Crowne and digni-
ty, by reason or cullor off any such sentence or decla-

ration

ration or otherwise, and will do my best endeavour to disclose and make knowne vnto his Majesty, his Heires and Successors, all treasons and traitorous conspiracies, which I shal knowe or heare of, to be against him, or any of them. And I do further sweare, that I do from my hart abhor, detest, and abire, as impious and hereticall, this damnable doctrine and position, that Princes which be excommunicated or deprived by the Pope, may be deposed, or murdered by their subjects, or any other whatsoever. And I do beleeve, and in conscience am resolved, that neither the Pope nor any person whatsoever hath power to absolve me of this Oath, or any part thereof, which I acknowledge by good and full authority to be lawfully ministred vnto me, & do renounce all pardons and dispensations to the contrary. And all these things I do plainly & sincerely acknowledge, and sweare according to these expresse words by me spoken, & according to the plaine & common sense and understanding off the same words, without any Equivocation, or mental evasion, or secret reservation whatsoever. And I do make this recognition & acknowledgment hartily, willingly & truly, vpon the true faith of a Christian.

So helpe me God.

A. This Oath was intended for the Papists & not for you.

C. It is not so. For his Ma^{ty} at the last Session of Parli: Anno 1609. saith thus. Some doubts have bene conceived anent the vsing off the oath off allegiance, & that parte off the Act that ordeynes the taking thereof is thought so obicure, that no man can tell vyho ought to bee pressed therewith. &c. And therefore iff there bee

bee any cruple touching the manifesting thereof, I would wish it now to be cleared. &c. And thereupon this statute was made anno 7. Regni Regis Iacobi, &c. Chap. 6. towards the latter end.

And if any person or persons whatsoever of & above thage of 18 yeres do now stand or at any time hereafter shal stand, & be presented, indighted, & convicted, for not coming to church, or receiving the lords supper, according to the lawes & statutes of this realm, before the ordinary, or any othe. haveing power to take such presentments, or indightmets: or if the Minister, petue Conitabie, or Churchwardes, or any two of them, shall at any time hereafter complaine to any Iustice of peace reare adioyning to the place where any person complained of shall dwell, & the said iustice shal find cause of suspicion, that then any one Iustice of peace within whose commissiõ or power any such person, or persons, shall at any time hereafter be, or to whome complaint shall bee made, shall vpon notice theroff require such person or persons to take the said oath. And that if any person or persons being of thage of 18. yeres or above, shal refuse to take the said oath, duely tendered vnto him, or hit according to the true intent & meaning of this statute that the persons authorzed by this lawe to give the said oath, shall & may commit the said offender to the comon jayle &c. where wee see that if any take the said oath at their first apprehension, they are not to be comitted, or if they being comitted, take the said oath at the next open Court, they are to bee set at libertie, if they will not take the said oath, to bee in premunire, as is at large in the statute declared, & as is daylie practiced with Papists, & others,

A. The Kings Majestie requireth your allegiance to be testified by your coming to Church.

C. I pray let me demaund this questiō, doth the K: require my coming to C: to worship and serve God, or to worship and serve the K: if to worship and serve the K: I am ready to obey: if to worship and serve God, which none can do, but of conscience, the King himself saith he never intended to lay any thinge to the charge if any for cause of conscience, and this coming to Church being a cause of conscience, if not he, why do you lay any thinge to my charge, for the same. And therefore you wronge his Maie in thus affirming: For his highnes requireth onely my faithfull allegiance to bee testified by the aforesaid oath, and therefore hath ordered it, as I shal shewe by his highnes own testimony. If I should come to Church, and not of conscience, but for other respects, as many Papists and other Hypocrites do to God it were most abhominable and what faithfulness can be hoped for in such, to warre his Majesties person and state, can any Godly wiseman thinke that he that playeth the dissembling hypocrite with God, that he will do lesse with men, and wil not worke any villany if it were in his power, and therefore herein, you compelling by tyrannie to bring my bodie, wherewith my spirit cannot be brought, you compel me to hypocrisie with God and man, for if my hart were not faithfull in sincerety to his Majesties Crowne and dignitie, as I take God to witness (before whome I must be condemned or justified)

justified) it is, these courses would rather harbe
my hart to worke villany then otherwise.

Now for his Majesties many Testimonys in
his wytyngs, they are worthy to bee recorde
with thankfulness to the highest for guiding his
hart and pen to wyte such thynges.

In his Apology for the oath of allegrace pag.
4. he saith. Speaking of such Papists as tooke
the oath of allegiance. And I gave a good prooffe
that I inteded no persecution agaynst them for con-
science cause, but onely desired to bee secured off
them for avill obedience which for conscience cause
they were bound to performe. & pag 60. Speaking
of Blackwel the Arch-Prent he saith, I never inteded
to lay any thinge to the said Arch-Prests charge as I
have never done to any, for cause of conscience. & pag.
127. he saith, First for the cause of their punishmet, I
do constantly maintaine, that which I said in my Apo-
logie; that no man, either in my time, or in the late
Queens, ever died here for his conscience: For let
him be never so devout a Papist: nav though he pro-
fesse the same never so constantly, his life is in no di-
ger by the lawe, if he breake not out into some out-
ward act expresse against the words of the law: or
plot not some dangerous or unlawfull practice or
attempt. &c. Where wee may see, I shott what
is the whole some that he req⁹.

And in his Majesties speech at the last Ses-
sion off Parliament Anno Domini 1609.
where he saith he sheweth his subjects his
hart. he saith thus.

I never found, that blood, and too much fe-
verity

berity, did good in matters off Religion, so; besides: It is a sure rule in divinity, that God never loves to plant his Church by violence and bloodshed, natural reason may even perswade us, and dayly experience proves it true. that when Men are severely persecuted for religion, the gallantnes off many Mens Spirits, and the wilfulness off their humors, rather then the justnes off their cause, makes them to take a pride bouldly to endure any torments, or death it self, to gaine thereby the reputation off martyrdom. though but in a false shadowe.

A most vndoubted truth, which if it bee (as most manifest it is by the Testimony of the Holy Ghost, throughout Christs Testament as before is proved) then how cursed are al the ranke off you, that continually breake this sure rule off God, thus confidently acknowledged by his Majestie, planting your Church by violence and bloodshed forcing many thousands against their consciences to bee off our Church, and to receive your Sacraments, by all the persecutions that would followe: if they did not peild, and those that feare God more then Men, and dare not peild, casting them into noysome Prisons: amongst most wicked Blasphemers off God, to the wounding off their soules: Debidding them from their Wives. Childzen and Families, and from their callings some an hundred miles and more, utterly consuming that substance they have, which sustaineth the blood
 C 5 off them

of them their wives and Childzen: seldome or never affording them release, but either by p[re]ding to pou against their Conscience, or els by consuming their bodies to death, in p[ri]so[n] banishment, or the like, leaueing them and their wives to horrible temptations of adulterie, in parting them, & their wives, ad to al manner of euill, in taking them from their callings, ad so leaueing them in continuall Idlenes. Is Gods Church thus planteed? or do Christs Discip[les] thus plant?

A. Oh I see this spirituall power is little: inferi[or] in excellency to the Romish spirituall power. I pray how or why was this set vp?

C. Went p[er] the 8. casting of Pope Clement the 7. and so the Popes power Anno 1534. set vp this Spirituall power vnder him: see Act. and Mo: pag: 1201. etc.

A. I pray you shew the likenes betwene these two spirituall powers.

C. I wil doe my best endeavoy which is but smale.

First, the Romish spirituall power doth make lawes to the conscience, and compel al therunto by excommunication, imprisonment, banishment, death and the like.

This spiritual power doth the like, vpon the like pennalties as al knowe.

The Romish power doth give Titles to his Ministers, which are the Titles off God and Christ, as spiritual lordes, great Bishope ad many moze.

This Spirituall power doth the like as all knowe.

The Romish power doth set vp Lords ower their b[re]thren in spiritual thinges, vnto whome they

they command honoz, and great libeings to be
 given great Pompe and Pride.

This power doth the like, as all knowe.

I shall not need to speake of this, in that all
 bookes are full and all consciences (except those
 that are seared with hot irons) convinced here
 off. Let but Maister For, or any others who
 have described the spirituall power of Rome, let
 but their description thereof bee compared with
 this spirituall power in all their lawes, Courts
 Rules, Pompe, Pride, and crueltie, and you shall
 see them very little differ, except in their cruel-
 ties, which (glory bee to God) the kings Maie.
 who thirsteth not after blood hath some thinge
 remitted, although it is most greivous crueltie
 to the divers peeces in most noysome and filthy
 prisons, and continuall temptations of want,
 their estates overthrowne and never coming
 out againe of them till death, let it bee well wei-
 ghed, and it is little inferiour to the cruel suddaine
 death in times of the Romish power in this
 Nation.

I. It is very apparant it is that ymage or similitude off
 that Beast spoken of Revel 13.

C. Oh yes, for there is no such ymage of the
 Popish power vnder the Heavens as this: wel
 our comfort is, the stronge Lord hath said. The
 kings of the Earth (by whose power both the
 beast and his ymage is supported) shall take their
 power from hir, then shall she stand naked and
 desolate, and to this purpose his Majestie hath
 a worthe exhortation to all Princes, etc. in his
 Apologie. Pag. 103. The words are these.

For as she did flie, but with your fethers, borrow-
 ing as well hurtles of garnes, and formes of be-
 noring

noring him, from you, as also enjoying all his Temporall livings by your liberalities, so if every man do but take his owne againe, she will stand vpon naked, &c.

Oh that the VVords off GGD might bee accepted off his Majesty, set downe by the Holy Ghost, Rom. 2,

Thou that teachest another, teachest thou not thy self? For if he would take but his owne, their titles of greatnes and formes, off honoring them, and their temporal livings, this spiritual power would stand verp naked and desolate.

A. Well the parts off things are in the hands of the Lord and he can turne them as the Rivers off water / but I desire your advice for my owne estate: I knowe every one must beare their owne burden / I have a long time remained subject to this spiritual power / partly through ignorance, and partly through feare.

C. I wil first declare vnto you the iudgments of God against such as submit therevnto, that so from an utter abhorring thereof you may come out never to returne thither againe. Secondly: I will do the best I can to shewe you the way the Lord requireth you to walke in, and that onely out of his word.

The iudgments are so feareful as I tremble to thinke off them, greater then which, is not manifested in the whole booke off God, Revel. 14 9. 10. 11. And the third Angell followed them, sayinge with a lowde voyce, if any man Worship the Beast and his ymage, and receive his marke in his forehead, or on his hand, the same shal drinck of the Wyne of the wrath of God, yea of the pure Wyne
that

that is powred into the Cup of his wrath, he shalbe tormented in fire and brimstone, before the Holie Angels, and before the Lambe. And the smoake of their torment shal ascend evermore, and they shal have no rest day nor night, which worship the Beast and his image, and whosoever receiveth the print of his name.

Q. I confesse these iudgments are to be trembled at/ but how do you apply them properly to such as worship in these assemblies?

C. For the satisfaction of all consciences herein that it may appeare plainly, not to be gainsaid, let vs consider the words of wisdom, set downe in order as they lye. And first: what is ment by worship. 2ly: what by the Beast. 3ly. what his image is. 4ly. what his marke is: ad lastly what is ment by forehead or hand.

And first for worship, it is plentifully manifested in the scriptures, that it is service, subiectio or obedience, to such thinges as are comaunded by God, or others: as Mat. 4. 10. Cro 20. 5. de wt 13. 4. and therefore his servants wee are whome wee owe. Rom. 6. 16. and as the lord saith: Iff I be your maister, where is my feare? if a father where is myne honor or worship Mal. 1. 6 2ly by Beast. the scripture speaketh sometimes of cruel men in power and authoritie, as Dan. 7. 17. Iul. 13. 31. 32. 2. Cum. 4. 17. Sometimes of a blasphemous spiritual power exercised by men, received off the Dragon calling it selfe above God, making war with the Saints, and overcoming them, and that hath power over every kindred, and tongue, and Nation, so that al that dwell upon

upon the Earth worship him. etc. And this is the Beast here spoken of, even that spirituall power or jurisdiction of Rome: which first wrougth in a mistery, and by degrees was exalted, till at the last it was exalted to this cruel Beast described. Revel. 13. 1. etc. Which 2. cast openeth his mouth to bla phemy against God, saying and practizing, that the commandments that God hath given for his service, are not to be regarded, but in stead thereof setteth, up commandments of his owne, unto the which whosoever will not be subject, execution and all crueltie even to death will ensue, yea even with Gunpowder er it faile, and for this his crueltie he is called a Beast.

Thirdly: by Image is ment atm forme, shape similitude, or resemblance of the thinge spoken of, as Deut. 4. 15. 16. etc. Exo. 20. 4 so that where soever such a spirituall power is, as this above described, there is the Beasts Image, as in England, the like power or Beast to the first, is not to be found vnder the Heavens, in exaltation and crueltie.

Fourthly: by marke, is ment profession or practice, whereby wee are knowne from others as Mat. 7. 20. 1. John. 2. 2 John. 13. 35. As badges or markes do put difference. betwixt this Man and that Man, in Cattel or servants, as by such a mans marke wee knowe these are his sheepe, and by such a Mā's badg. wee knowe this man belongeth to such a great man: so they are said to have put on Christ, that have received his baptism. Gal. 3. 27. even as a servant is knowne by putting on his liberty.

Lastly.

Iastly, forchead or hand, the help Ghost vscah that phraise from the Old Testament, where Gods people were commaunded, not onely to lay by his Commaunds in their hartes and in their soules, but to bind them for a signe vpon their handes. that they might bee as frontlets betweene their eyes. Deut. 11.18. and 6.6.8. The wisedome of God therein teaching, that the forchead and had are the apparantest parts of the body, to the view of all Men: so that to receive the marke in the forchead or hand, is to make manifest profession of him we obey. The some of all which is, that whosoever openly professeth obedience, and subjection, to that spirituall cruell power off Rome, The Beast, or to that spirituall cruell power off England, his Image, (wheresoever they or eyther of them are created) such a one, and such persons shall drinke off the wine off Gods wrath, and bee tormented in fire and brimstone, and shall have no rest day nor night for evermore.

I. Your description of the Beast the Papists will deny, so will the English Lord Bish: and their followers deny your description of his image, but thousands will grant both, and some will deny both, as the Familists, who say, that they stand by not in outward things, and therefore they will submit to any outward service, and they that do not so, but suffer persecution (say they) are justly persecuted.

C. Those enemies to the Crosse of Christ are most of them not worth enformation, because for the most part they are such as do with an high hand sin, after enlightninge, havinge forsaken the way wherein they walked, because they would not beare Christs Crosse, but in that some simple soules may be seduced by them
let be a

let vs a little in generall compare their opinions with the scriptures.

True it is, that religion standeth not onely in outward thinges, for God requireth the hart: and truth in the inward parts, but that God requireth not our subjection vpon feareful punishments to those outward ordinances which he requireth, is a doctrine of Devils as I shall prove.

And first, for the outward ordinances off the old Testament, which were meerly shadowes, & now are beggerly rudiments Gal. 4. 16. what indignation the Lord had towards them that transgressed. Nadab and Abihu, offering straining fire, which the Lord hath not commanded, a fire went out from the Lord, & devoured them, Levit. 10. 1. 2. The men off Bethshemosh lokeing into the outward arke which God had forbidden. Num 4. 20. The Lord sleve fifty thousand, & thre score and ten of them. 1. Sam. 6. 19. Diza, of a good intent leaninge his shoulder to the same outward arke which God forbade, the Lord slewe him. 1. Chro. 13. 7. - 10. Diziah the King offering vp outward incense, which God commanded onely the Priest Num. 18. 3. 7. The Lord smit him with leprosie vntil his death. 2. Chro. 26. Cozah and his company: what feareful judgments came vpon the (though he a Levite) for presuming to meddle with the Priests office, the earth openinge and swallowing them vp. Num. 16. King Saule, likewise offering vp incense (in time off need as he thought) the Lord rent his kingdome from him. 1. Sa. 13. as also for his disobedience afterwards touchinge the fat of Amelecks cattle. 1. Sa. 15. How often was the wrath of the Lord poured

powred downe vpon the Israelites: because off
 their transgression of his outward ordinances,
 in place, person, and thinges, for it was a Law:
 Leuit. 17. 3. 4. That who so brought not his sacri-
 fice to the place, viz: to the doore of the tabernacle
 of the congregation, but offered it vp other where,
 blood should be imputed to that man, & he should
 be cut off from among his people: yea such sacrifices
 were esteemed off God, as offered to devils, vers. 7. &
 the lord caused them to pronounce. Dewt. 27. 26.
 cursed be he that confirmeth not al the words of this
 law, to do them. & all the people must say so be it:
 was God thus jealous of Moses ordinances, as
 is the lesse jealous of Christs? must he die that
 dispiseth Moses law, and shal he escape that dis-
 piseth Christs? vpon what pretence sorber. And
 Christ saith. It becometh him & all his to fulfill all
 righteousnes in outward ordinances as washinge with
 water. Mat. 3. 15. & whosoever saith, he knoweth
 God, & keepeth not his comaundments (which are
 outward, as wel as inward) he is a liar. 1. Ioh. 2.
 4. & whosoever breakes the least comaundment, and
 teacheth men so, he shalbe called the least in the king-
 dome of heaven. Mat. 5. 19. & whosoever will not
 heare that Prophet (Ch: Iesus) in al thinges that
 he shal say vnto the, shalbe destroyed out off his
 people. Act. 3. 21. 23. the affectiōs of the soule are
 to be manifested by the actions of the body, ac-
 cording to Gods word, and al other good intēts
 & affectiōs are abhominable. Wee may not
 neither can wee, Worship God with our Spi-
 rits, and the Devill with our Bodies:
 for VVee are bought VVith a price, and
 therefore must not bee the Servants off Men,

but must glorifie God with our bodies, & with our spirits, for they are his. 1. Cor. 6. 20. and. 7. 23. And this mai suffice to satisfie any concerning the other thow we off this accursed conceit, knowing also that Christ and his Apostles, and all his Disciples to the end of the world, might, and may live peaceably enough from persecution, if this doctrine might be observed viz: submissio with our bodies to any outward service. The Lord discover such Hypocrites.

I. I blesse God I have learned of thy Apostle 1. Cor. 13. 8. To say nothing against the truth/ but for the truth/ and then for when I see things are evidently manifested by the scriptures desirous to submit and not to rebel. But you know we use prayer: they have the word and Sacraments in the English assemblies.

C. I confesse they have the scriptures, in the which Gods mysteries are conteyned, which is locked up from the, and revealed to his Saints. Col. 3. 26. which they woefully pervert to their owne destruction: They have also imitations of Gods ordinances, as water, bread and wine, and other things, which they use after their owne inventions, which thinges maketh them boast so much of their Christianity and of their Church, and which maketh them reason thus.

Wee are Gods people, for wee have the word and Sacraments.

The Philistines might better have reasoned: 1. Sa. 5. who had the true arke of God amongst them, these have but a shewe.

Wee are Gods people, for wee have Gods Arke and holy Oracles amongst vs. But I thinke they had no great cause to rejoyce there off in

of in the Ed: Do more shal these have in the end, when God recompenceth al that with hold the truth in vnrighousnes. Gods dealing is not now as it was of old, he now reserbeth punishment to the last day, he is patient, and would have men repent: but they despise his bountifullnes and long suffering, preaching peace when there is no peace.

B. It cannot be denyed, but that the ministers preach many excellent truths, and do bring people to much reformation in many things.

C. True it cannot be denyed. For if the devil should come in his owne likeness, men would resist him, but because he transformeth himselfe into an Angel of light, therefore he deceiveth. So his ministers, if they should teach all lyes, men would not be deceived by them, nor plead for them, but because they teach many truths people receive them, but first: for whatsoever they teach, they neither could nor should teach publicly, their mouths should be stopped, if they received not that their power to teach such truths fro those the Dragon sends, and therefore none can receive those truths from the, but they receive the devil by whose power they teach for as our Saviour saith Mar. 10. 40. He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me. So he that receiveth those the Beast sends, receiveth the Beast and he that receiveth the Beast, receiveth him that sent him, that is the devil. Further did not that Southsayer Balaam, teach excellent truths? Num. 23. 24. Chap. Praise the Southsayers of the Philistines the like. 1. Sam. 6. Praise those in the Gospell

D 2

preach

preach in Christs name. Mat. 7. 21, as many w^o testimonies might be manifested, and secondly, For their b^yinging off people to reformation, and therein doeing great w^orkes, did not the Southsayers besore recited. 1. Sam. 6. shewe the Princes their sin, in deteyninge Gods Arke and the judgments against them for the same, exhorting them to send it away, and not to harden their hearts, as Pharaoh and the Egyptians hardued their hartes? and was not reformation w^oought hereby? ad did not they that preached in Christs name cast out Devils, and do many and great w^orkes? of whome our Saviour testifieth, he never acknowledged them. But let vs a litle consider wherein the reformation consisteth, procured by their preachinge, in drunkenness, whoredome, swearing, etc. Moral duties, which thinges whosoever is not reformed in, shal never see Gods Kingdome, yet which thinges many of the Philosophers (that knewe not God) abounded in, as they that knowe the stories cannot deny.

But do they teach their hearers to hate vaine inventions and love Gods Law? in a generall manner of teaching they may, but iff it come to particular practice, you shal see what they will do: do they teach any to submit to that one law giver Christ Iesus, for the guidance of his Church, and not to Antichrists abominations, no they will tell you, you must sigh and groane, till the Magistrate will reforme: for you are a private person and must bee subject: and iff the powerfull working off Gods word and Spirit prevaile in you, to let you see, that the Magistrate not reforminge, will not excuse you at the day

ber off account, but that, that soule that comit-
teth abhominatiō shall dye, and that rather
then you will Worship the Beast or his Image,
you will suffer with Christ peaccably seperating
your selfe from such ope prophanatio as neither
can, nor will be reformed, enoeavouring to square
your selfe both in your entrance, and walking in
Christs way, vnto that golden read, which he
hath left for direction: then the best off all the se
preachers and reformers, will be hot and bitter,
labozing with al the turning of devices to turne
you, and with hold you from reformation: And
if they cannot preuaile hereby, then publish you
in their preuileged pulpits, where none may an-
swere them: You are a schismaticke, Brownist,
Annabaptist and what not, to make the multy-
tude abhor your doings, and not to followe you
therein, and some of them (if not all) vnder a
culloz, procure your imprisonment, and trouble,
by their Canonized lordes, or some off their Del-
ish Purseuants. And such preachers of Refo-
mation are the best off them all.

I. Oh how have we bene begot in these things for want of
true knowledg and vnderstanding from the Scriptures, how
habe I and others satisfied our selves with these things, in
that our estate was happy, perswading our selves thereof/
when alas, our feare towards God was taught by the inber-
nons of men but the reason thereof was wee iudged our sel-
ues by our owne perswasions, and not by Gods word.

C. I pray you let not that seme straining by
to you, that people should perswade themselves
of their good estate with God, when it is not
so. The Israelites Gods People thought their
estate good, many tymes, when alas at it was
D 3 others

otherwise, as the Prophets declared vnto them
 yea our Saviour Testifieth, that they boasted
 of God being their Father, when they nor so
 much as knewe him. Joh. 8. 19. Hea when they
 were of their Father the Devil. vers. 44. The
 fyve foolish Virgines though their condition
 good enough, and that they should have bene let
 in, but it was otherwise. Luk. 20. The wicked
 thought they did God service that killed Christs
 Disciples. Joh. 16. 2. Mans hart is deceytful. Jer.
 17. 9. who are moze confidet of their good estate
 with God then the Papists, notwithstanding al
 their grosse abhominations? even so have you
 and I (God pardon vs) thought beyond al, that
 wee were in a good estate, havinge such zealous
 teachers, that teach so many excellent truths vnder
 the Title of Christs ministers, til wee came
 to examine them, as the Church of Ephesus did
 Revel. 2. then wee found them to have no other
 ministry then that they received fro the Beast
 and his Image, which the Dragon gave. Revel.
 13.

B. . Wee all without exception in this feareful estate to be
 cast into the lake that burneth with fire and brimstone?

C. All that submit, obey, or worship the Beast
 without exception. for there is no respect of per-
 sons with God. So saith the Word: If any Man
 worship. &c. These (worshippers vnder the
 Beasts Image) may bee divided into two
 sorts. First, those that ignorantly perswade
 themselves that al that is practiced is good and
 acceptable to God. Secondly: those that see
 and acknowledg many thinges to be evill which
 they

they would gladly have removed, but because they cannot without the Crosse of Christ, partly for that, and partly by the perswasion of their Prophets (that the things are not fundamentall and the like pretences) all submit, and teach Men so.

I. Some affirme there be thousands in England / that never worshipp'd the Deast yett but be careful to keepe the commandments of God, and faith of Iesus.

C. Such are not under these judgments, but if there meaning be of any that submit to these ordinances appoynted for these assēblies, such teachers preach peace whē there is none, strengthē the wicked, that they cannot returne from their wicked way, by promissing them life, whose reward shalbe according to the reward of such false Prophets. Ezek. 13. 1. and Chap. 14. 10. because they followe their owne spirit, and have not received it from the Lord. For thus saith the lord, Such shall drinke of the wine of the wrath of God.

I. It is also affirmed by some / that in respect of personall graces (some of the professors (as they are called) are the Children of God / and may be commūicated with privately / though in respect of their Church actions they are members of Antichrists body to whome the judgments of God apperteyne.

C. This opinion proceedeth not from Gods word, but from mans vaine hart, by the suggestion of the devil, which that it may evidently appeare, let vs a little consider of it. In truth it is to say, that in one respect they have Gods promises aperteyning to them: in another respect they have Gods most fearfull tormētts pronounced

red against that Beast, and that false Prophet: Reuell: 9. 20.) apperteyning to them: In one respect they are Gods people, serueing him their Maister: In another respect the Devils people serueing him their Maister: In one respect, they shalbe saved, in another respect they shalbe damned: but what false doctrine this is, Gods holy word both discover Our Saviour saith: No man can serue two maisters, ye cannot serue God and Riches. Mat. 6. 25. And can any serue Christ and the Beast, God and the Dragon? When Christ shal come at the last day to giue to every Man according to his workes, wil he say to any one, In respect of thy personal graces, I will save thee, come thou blessed. (as he wil say to all his Children) But in respect of thy being a Member of Antichrists body, I will damne thee, go thou cursed as he wil, to al that worship or obey the Beast: wil not Christ Iesus pronounce absolutely either salvation or condemnation to every one? And that according to this word Joh. 12. 48. so as God in his righteousness wil either iustify or condemne, every Man: so hath he taught vs to knowe, that no Fountaine can make salt water and sweet. Iam. 3. 12. And therefore that by mens fruits wee should knowe and iudge the to be not both good and euill trees at one time, as this opinion teacheth, but either good or euill: alwayes taking heed, wee iustify not the wicked, nor condemne the innocent, both which are abhominable to the lord: ad for any commū whatsoeuer with them, what fellowship hath Christ with Antychrist, the righteous with the wicked; the seruant of the lambe, with the Ser-

uant

bants of the beast? but I leave this for sur: her
 answer to those who although they are nearer
 to this man, that hath published this opinion, the
 I am yet hath (according to truth) confessed in
 writinge. That there is nothing to be expected fro
 Christ, by any member of the Church of England;
 but a powring out of his eternal wrath, vpon them:
 Mr. De-Cluse. Advertis. Pag. 9.

Q. Wel I praise God, I am much informed in these thinges
 yett one thinge more I w^d desire your answer vnto. The
 case standeth thus with me. In these thinges I am betwixt
 faith and doubtinge though the rather / I beleue these thinges
 yett you say are true: and that I maye neber go to these assem-
 blies againe without sin: but I am not so perswaded thercoff /
 that I dare suffer for it: what if I should (not habeing faith
 to suffer) for feare of persecution go to the. x. worship againe.

C. It were your most feareful sin, which I
 p^roove thus, and I pray you observe it wel. you
 must do it, either as being verely perswaded
 you do well, and then al this beginning of light
 in you should bee extinguished, ad so your estate
 is with the worst, if not worse: or els you must
 do it, doubting whether you do wel or no: For
 I hope you wil not say you do it knowing you
 do evil. If you do it doubting, the Lord saith: It
 is sin. Rom. 14. 23. Which I hope you will ac-
 knowledg, and not approve your selfe to do wel
 in spynge, and then God is mercifull to forgive
 your sinne, either this or any other. 1. John. 1. 9.

But iff you say you sinne not therein doring
 it doubtfully, you make God a lyar who saith:
 It is sin, & your sin remaineth.

A. What iff I should many times go through weaknes?

C. If you vnfaignedly repent, being through weaknes, there is mercy with God, though it should be ieauenty times seven times in a day. Mat 18.21.22. But wee had need to take heed of our repentance. Th-apostle saith, where there is Godly sorrowe for sin, what care it worketh in you yea what indignation. &c. 2. Cor. 7. and custome in sin, is dangerous, wee had need to take heed, wee be not hardned, through the deceitfulnes of sin. heb 3.13.

A. Then you hold/ that if any man approve himselfe in sinne, his sin remaineth.

C. If any man sin, and say he hath not sinned. there is no truth in him. 1. Joh. 1.8. and God will enter into judgment with him. Ier. 2. 35.

A. Then also I see that if any man worships the beast or his image, etc. as before you have shewed / he neither hath faith nor feare of God in him, what shewe of Godlines forber he maketh. But what say you, man not a Man that separateth from all uncleannes, though he pet / see not the way off Christ / in his Ordinances, may not such a Man be saved.

C. Yes, vpon this conditiō, that he beleebe in Iesus Christ for his onely righteousnes, and be willing and ready, to heare and obey his ordinances, example hercof wee have in Cor. liii. Act. 10. But if anie wil not heare that Prophet (Christ Iesus) in al thinges whatsoever he shal say vnto the shalbe destroyed out of his people. Act. 3.22.23.

A. What do you mean by wil not heare?

That

C. That when any parte of the waies of God is manifest to them they despise, and contemne it, or carelesly neglect it, otherwise men may not receive some of Christs truth, as yet not be said, that they wil not receive it.

J. After/after forsaking the waies of wickednes/ and embracing Christ for our righteousness what must wee do?

C. Christs whole Testament teacheth this, and no other way, after repentance, from dead workes, and faith towards God, to be baptized with water. Mat. 16. 16. Act. 2. 41. and 8. 12. 38. and 9. 18. and a clowde of witnesses, calling these the beginnings of Christ, and foundation, Heb. 6. 1. etc.

J. May none be admitted to the Church/ to partake in the ordinances, except they be baptized?

If any teach other wise, he presumeth above that which is writte. 1. Cor. 4. 6. and therefore ought to be held accursed. Gal. 1. 8. 9. For there was never true Church, since Christs manifesting in the flesh, joynd together of unbaptized persons though some have vainely published, the contrary.

J. True/ I thinke that cannot be denied/ to here the persons were never baptized but now the members of the Church off some from whence the baptisme of the Church of England cometh, are baptized, therefore why need they againe be baptized.

C. If they bee baptized with Christs baptisme, I wil acknowledge they need not againe be baptized, but that the baptisme of the Church of Rome

of Rome. is Christs baptisme: that can never be proved, for Christ requireth that onely his Disciple should baptise his disciple, and into his body, none of which is in Romes baptisme: For Christs aduersaries wash with water, those that are not Christs Disciples, into the body, not of Christ, but of Antichrist.

I. I confesse that the Church of Rome and members thereof are the Church and members of Antichrist, but then vse the water and words in their baptisme that Christ appointed.

C. What the: is it therefore Chz: baptismed the conjurers vsed the same words that th Apostles bid Act. 19. 23. etc. wee adjure you by the name of Iesus. &c. yet abhominable was their action: also Psal. 50. Vnto the wicked said God, what haist thou to do with my ordināces? or to take my word in thy mouth, &c. also the Papists vse the same words of their Church, that Christ hath appointed to vsed of his, as also of their ministers, is it therefore Chz: Church and ministers? They vse also the same washing water, and words in baptizing their bells, that they use in their baptizing their Infants, is it therefore Christs baptismed? If answer be made, bells are not to be baptismed I answer no more are the seed of wicked persecuters, by our opposites owne confession. If this were any thinge you should see what will followe: the baptisme of Rome is Christs baptisme, because they vse water and these words: So if any vse water and these words, as the Jewes or any other of Christs aduersaries as the Papists are, there is Christs baptisme, consider this and see what truth there is in it.

Though

I. Though the baptisme of the Chur: of Rome should be taught, yet the baptisme of the Church of England may be good, in that there be many thousands that were never baptized in the Church of Rome.

C. I answered that the first beginning of the Church of Engl: was made of the members of the Chur: of Rome, as is apparant in the dayes of King H. the 8. and afterwards in the beginning of Q. Elizabeths raigne, after Q. Marys death and so contynueth vnto this day, and the long contynuance of it, maketh it not approvable: and the Papists the selves did the Protestants prove if they have or hold any other baptisme Church or ministery, then that they have from them, and shewe it, and they wil recant. Besides the baptisme now practized in the Chur: of England, is no better no other wse then that of Rome: For the Chur: of Rome baptizeth al the Infants of the most wicked that are in hir dominions: and so the Chu: of England baptizeth al the Infants of the most wicked that are in the kings Maies dominions, and of this timber are both these Churches built, and therefore wee may truely say: as is the Mother, so is the doughter. And as they are in their first builiding, so are they in the most of their lawes, Lords Law-makers, Courts, and thousands of their abominations in so much as it is playne enough, the latter is the very Image of the first, vnto which, whosoever submitteth or obepeth, or maintenieth their baptisme, or any other of their humaine trash, he shal be torne ted in fire and bymstone for evermore, and shal never have rest day nor night. Revel. 14. & therefore in Gods feare cast away that cursed actiō of washing, where was neither Chz: disci-
ple administring, nor

nor his Disciple vpon whom it was administered nor Christs boop or Church baptized into; and obey Christs voice, in becoming his Disciple, ad to his Church, that you may be baptized by his Disciple, and be made a member of his boop or Church. This onely is Christs baptisme, and of him acknowledged and ought to be off all his Disciples, and :he contrary to be held accursed, and in no oze mainteyned or kept.

A. It is objected/ that we must cast away that which is mans ordinance/ and reteine that which is Gods ordinance/ mainly, washinge with water and words.

C. I deny that any thinge in that action was Gods ordinance or appointement. what truth is there in this: to say, that because God appointeth water, and washing, and words in his baptisme, therefore howsoever water, and washinge: and these words are vsed, that is Christs ordinance. I confesse water ad washinge, ad words are Gods ordinance, being vsed as he hath commaunded, the which I acknowledg must be held: but this vse of the, or action forespoken off being not the vse of the, or action appointed off God(as the aduersaries confesse) is to bee cast away as creccable.

A. Further it is objected they repent of that which is bad and reteine that which is good.

C. For the better discovering of this deceit, let vs consider what is the evil then cofesse. ad that they repent of, say then, an vlawfull verbe, perfoined an vlawfull action vpo an vlawfull person, this is the evil. Now this is the question whether this actio thus vlawfully perfoined may

may be kept, and yet repented of. The scripture teacheth, that not onely confessing, but forsa-
king sin is repentance. P^{ro}. 28. 13. Cā a theife
that hath stolne goods, repent thereof to accep-
tance with God, and not make restitutio to the
partie wronged: being in his power, or habeing
abilitie to restore, I would knowe how this wil
be maintayned for the one is a greater theft the
thoher.

I. It is further objected, that Jeroboams followers had
no right to circumcision in their idolatrous estate / yet such
as were circumcised in that estate were not afterwards cir-
cumcised when they came to repentance.

C. It is there foregery so to object, for either
they had right to circumcisiō, being true Israelites
although in transgression, or els none had right
to circumcisiō in the world, no not Judah: For
what cā be said, but that bec^{ause} the ten Tribes
were in rebellio against God therefore they had
no right to circumcisiō: may not the same be said
in as high a measure of Judah? was Israels sin
halfe so great as Judahs? If it bee said that Is-
rael forsooke the place of Gods worship the tē-
ple, so did Judah to, worshipping vnder every
Greene tree, and Grove, and high place: what
soever cā be said of the one, as much may be said
of thoher. This is a merre deceitfull forgery
raised vp by Bathan. in the hart of his false
prophets, to deceive theselves, and the that shal
perish, if they repēt not, in that they receive not
the love of the truth, but beleebe these lyes. and
have pleasure therein. concluding frō this false
ground, that because the Israelites in transgres-
sion were circumcised, and after coming to re-
pentance

penitance were not circumcised againe: so Egyptians, Sodomites and Babilonians, never having bene Israelites, baptized in the Synagogues of sathan, are not to be rebaptised, as they call it, there being no comparison betwixt the persons: thome being true Israelites according to the flesh, Gods people, to whome by Gods appointment circumcision averted, and who should have increased their transgressions if they had not performed it: and thother true Babilonians Gods adversaries, unto whom God threatneth his judgments, for taking his ordinances in their mouthes or hands.

I. I see indeed there is no true proportion betwixt the persons in circumcision and baptisme: for the one were the persons appointed of God to be circumcised, which circumcision taught them the forsaking of their wicked ways, and bound them to the observation of the law. Gal. 3. 3. And they had no cause to repent of that their action: they are not the persons appointed of God to be baptized: but sinned in that their action and must repent thereof by pure opposition confession. But if this be granted / this question ariseth, who shall then baptize after Antichrists exaltation?

C. For answer to this; there are three waies professed in the world, one by the Papists, and their severall successors, professing succession from the Pope and his ministers: another by the Familists and scattered flock. that none may intermeddle therewith lawfully, til their extraordinary men come: another, wee and others affirming that any disciple of Christ in what part off the World soever comming to the Lords way, he by the Word and Spirit of God preaching that way unto others, and converting

conuerting / he may and ought also to baptize
the: the two former I shal through the helpe of
God confute / and confirme the latter by the
scriptures.

First to the Papists and all their severall suc-
cessors (some standing for all by succession from
Rome / some for more / some for lesse / some for no-
thing but Baptisme / being of our judgment for
the appointing of their ministry. To them all
I answer with the words of the lord / Pl. 50. 16.
what hath Antichrists ministers to do to take
Gods word in their mouths, or to declare his ordi-
nances, seeing they hate to be reformed, and have
cast Gods word behind their backs. If they have
nothing to doe with his word and ordinan-
ces / then not with ministry and baptisme. Bes-
ides God hath forbidden that the adversaries
of him / his Temple / and them that dwell in hea-
ven should build according to that of Nehemia. 2.
20. The God of heaven he wil prosper us, and wee
his servants wil rise vp and build, but as for you,
ye have no portion nor right nor memoriall in
Ierusalem. 2. to that fantastickall sect I answer.
It is their dreame and false vision / to looke for
extraordinary men / for God hath not spoken it.
For if an Angel from heaven should come & preach
otherwise, then those extraordinary men the
Apostles have preached which none els
could preach / & which is written in Christs tes-
tament / wee are to hold them accursed Gal. 1. 8. 9.
which truth none need go into heaven to seeke,
but every one that searcheth the scriptures may
find by the direction of the holie Ghost. which
God hath promised to all that obey him. Act. 5.
and aske it. Mat. 6. 1.

A Dialogue.

I Now I pray you let me heare your confirmation of your practice.

C As it was in the second building of the materiall Temple, after the captivitie of Babylon in Caldea. so according to the true proportion, it is to be in the second building of the spirituall Temple after the captivitie of spirituall Babylon. Now this is observed in the former that every Israelite, with whome the Lord was, and whose spirit, the Lord stirred vp, was commaunded to go and build Ezra. 1. 3. 5. though some were more excellent in the busines then others. So now every spirituall Israelite with whome the Lord is, & whose spirit the Lord stirreth vp are commaunded, to go and build, and the Lord wil prosper them in rising vp and building, though some be more excellent in the busines then others, the beginning of which spirituall building, is first to beget men a new by the immortall seed of Gods word, so maheing them liveing stones, & thereupon to couple them together a spirituall house unto God 1. Pet. 2. vpon the confession of their faith by baptisme/ as the scriptures of the new testament every where teach, as befoze is shewed.

I It is confessed of many that any that hath giftes may preach and convert but not baptize.

C Such our Saviour accounteth hypocrites, and reproveth Mat. 23. that held it was lawfull to sweare by the Temple but not by the gold on the Temple, by the altar, but not by the offering on the altar: to whom he saith, whether is greater the gold or the Temple that sanctifies the gold? the offering, or the altar that sanctifies the offering? So may I say, whether is greater the water and waslinge, or the word that sanctifies

ifirst the water?

I. What other example have you in the scriptures, that an unbaptized person may baptise?

C. If there were no other then that afore mentioned, it were sufficient. An Israelite circumcised in flesh God stirring up his hart was to build the Temple made with hands, from the first stone to the last, So an Israelite circumcised in hart, God stirring him up, is to build the Temple made without hands from the first stone to the last, beginning with. So preach and Baptise, teaching to observe all that God commands, as Christ teacheth his disciples to the end of the world. But further we have the particuler example of Iohn Baptist, who being unbaptized, preached, converted, and baptized.

I. But Iohn Baptist was an extraordinary man it will be objected, for God spake to him extraordinarily.

C. What then / Is not his practice written for our instruction? God hath spoken at severall times after sundry manners Heb. 1. 1. etc. Yet all to one end, as for this of Iohn Baptist, the same God that spake to Iohn Baptist in the wilderness his word, the same God speaketh to us in his scriptures the same word he spake to Iohn, and therefore seeing the Lord hath spoken who shall not preach and practice according to his word, seeing now God speaketh to no particuler persons, for what soever is written afore time is written for every mans instruction. Rom. 15. 4.

I. Many famous men as Mr. Perkins and others write, that if a Turk should come, to the knowledge of the truth in Turkie, he might preach the same to others, and converting them baptize them / though unbaptized.

C **Y**

True,

C. True, but this misterie of iniquitie so p^{ro}baileth perswading many that they are Christians, because they had baptisme in their infancie whe it appertained not to them that they think their case is better then the Turckes, though alas it is much worse, for it shalbe easier for the Turckes then for them if Gods word be true. Are not all Jewes & Gentiles in one estate by nature, and is there moze then one way of coming to Christ for them both namely to be the sonnes of God by faith and to put on Christ by baptisme Gal. 3. 16. 17. who hath set by his new way? Christ or Antichrist?

A. Many of those caled Protestants doe confesse that they are reasonable perswaded that Antichristians coming to the truth may be baptized, and they would not differ with you concerning that / but that you deny infants baptisme / what say you / may not the infants of the faithfull be baptized;

C. No except God have appointed it.

A. You know it is granted that there is neither plain^e command nor example for it in Christs Testament, but from the consequence of circumcision, in that covenant that God made with Abraham and his seed Gen. 17. and other places agreeing therewith.

C. Let vs endeavor to put an end to this if it may be in short. I demand of you / what covenant the Lord meaneth here. It must be granted he meaneth, either the covenant of the land of Canaan withall the promises thereof: or the covenant of Christs coming of his loynes concerning the flesh, or els the covenant of life and salvation by Christ, one of thes three it must needs be, let me have your answer / or any
many

mans hereto.

A. The first and second cannot be pleaded, therefore it must be the third, namely life and salvation by Christ.

C. Wel, then I demand, hath the fleshy child of the faithfull, moze pzevilege to life and salvation then the faithfull themselves?

A. No I think it cannot be sayd.

C. Wel, then I affirme that the faithfull have right to this covenant of life and salvation onely upon their repentance and faith, and not otherwise. & so have their children & not otherwise, except you wil say they have greater pzevilege the the faithfull: or els that they shal have life & salvatio by their parents faith: or els that they have right and title to it, whether they repent and beleve or no. If any say they have right and title to it by Gods pzonmise. I answer God hath promised life and salvation by Christ to none that are vnder condemnation but onely by repentance and faith: let any shew the cōtrary if they be able. If any say as some foolishly have done, being vjged/ that it is the covenāt of the visibie church: what covenant is that but the covenant of life and salvation made to the faithfull, Christs body and Church. And therefore seeing they are so confounded herein, some teaching one thing, some another: some that infants have neyther faith nor repentance, but by vertue of the covenant made to their Parents: Others teach that repentance and faith is to be performed of every one that is to be baptised, & that infants may repent and beleve by their suerties till they come to age themselves: seeing I say they are thus confounded herein, having nothing in Christs perfect testament, onely some

shew of a forged consequence, and also that they agree not among themselves. Let vs take heed of prophaning the Lords holy ordinance, administering it where he hath not commaunded. Many other things might be sayd, but this may suffice, seeing much is already written, & more may be ere long: knowing they have nothing to say but their severall conceits.

I. But what doe you then hold of infants?

C. That they are innocents as Christ teacheth. Mat. 18. 3. &c. & 19. 14. &c. 1. Cor. 14. 20. that they have no knowledge. Deut. 1. 39. Ionah 4. 11. that God speaketh not to them, requiring any thing at their hands. Deut. 10. 1. Mat. 23. 9. Rom. 7. 9. 1. Cor. 10. 15. and therefore they have not sinned, seeing sin is the breach of Gods law. 1. Ioh. 3. 4. Rom. 4. 15.

I. Then you hold they shalbe saved.

C. Wherefore should they be condemned?

I. For that originall sinne, they have received from Adam.

C. Well. It is not my purpose now time will not serve to answer all the objections that are made in this matter. In short I trust to cutt downe that conceit, that any infant should be condemned as thus. I deniaund of you, did any of Adams posteritie fall deeper in that transgression then he himself?

I. No I never heard it affirmed, but as deep as he.

C. Well, out of your own ground you shalbe

be conuinc'd. Did God euer purpose or declare, that Adam for that transgression should goe to hell? consider it well before you answer.

I. No, for from eternitie he purposed that Christ should be betwixt that sin, and condemnation.

C. You say true: then for that sin, God neuer purposed to condemne Adam to hell: if not him for that, why any of his posteritie for that? Let this be considered, it is your owne ground. further I say, and that without contradictiō, it was neuer Gods purpose that any should go to hell, but for refusing Christ. This is condēnation that light (or Christ) is come into the world, and men love darknes better. Ioh. 3. 19. and Christ will condemne the world of sin, because they beleeve not in him, Ioh. 16. 9.

I. I cannot contradict you in this. I will better consider of it, but I pray you what hold you then of Predestination?

C. If you conceive the former, you may see what I hold, namely that before all beginnings, it was Gods purpose or predestination that, saluatiō should consist in the receiuing, or beleeving in Christ, and cōdemnatiō in refusing of Christ. He that will not beleeve shalbe damned, Mar. 16. 16. and not otherwise.

I. Then you hold that God hath predestinated some to be saved, and some to be damned.

C. Yes, as I told you, namely the receiuers of Christ to be saved: and the refusers of Christ to be damned, but that God hath predestinate

pag. 72.

A Dialogue.

or appointed some to the meanes & end, namely to be wicked and to be damned, is the most blasphemous conceit, that euer Sathan foyshed into mans hart, or byaine.

I. But are men left then to their owne free will?

C. What doe you meane by free will?

I. Abilitie of our selues to do good or evill.

C. You say well, that truely is freewill. To do evill, and to resist Gods word and spirit, wee have freewill or power of our selues, A.C. 13. 46. & 7. 51. But to do good, or to receiue Gods word or spirit, wee have no power of our selues. God worketh the will and the deed hereunto. Phil. 2. 13. wee are both begotten againe of God by his abundant mercie in Christ, to that heavenly inheritance & kept by his power (through faith) unto salvation. 1. Pet. 1. 3 4. 5. so that nothing apperteyneth to us but shame, to him onely apperteyneth the glory for our life from death & for our preservation therein.

I. How comes it then that some do beleebe / and some do not?

C. That any do beleebe I have shewed you the cause, without the which none could beleebe, namely Gods mercie in Christ, in quickning vs that were dead by his powerfull & libellous word spirit: that some do not beleebe, the cause is, they having freewill to do evill / & to resist Gods & spirit

word and spirit/ vse the same/ and so do not be-
leeve. That ambeleve it is thus Gods mercy/
that most beleve not/ the cause is not Gods/ but
their owne wicked resisting will.

I. It is sayd/ that the reason why some beleve not/
is, berause God doth not effectually call them/ as he doth
the other: for if he did/ they should come.

C. This saying/ is partly blasphemous/
partly ignorant/ blasphemous/ in that it lyeth
the cause of their not beleaving on God/ in that
he effectually calleth them not/ & maketh God
a dissembler in his word/ who saith/ 2. he liveth
he would have it otherwise: ignorant it is/ in that
such persons as so say/ know not Gods work in
creating man: for if God had made Adā other-
wise then he made him/ eyther vnhangeable
good or evill/ he must have made him eyther a
God or a Devill: for if he could not have resisted
God/ by his creation/ then what was he/ but
as God/ vnhangeable: and if he could not have
resisted the Devill by his creation/ what was
he but a Devill vnhangeable? or if he could not
have resisted God in eating the forbidden fruit/
how could God have manifested his mercie to
him in Christ? or if he could not have resisted the
Devill therein/ how could God justlie poure out
his judgments upon him/ for his obedience to Sa-
than/ God creating him therewith. Now for
vs Adams posteritie/ it is graunted of all/ that
wee have the same will or power to evill that
Adam had or rather worse/ though not the wil

to good he had/ and therefore men may and doe resist God in his effectuall calling of them/ as **Ada** did in Gods effectuall forbidding him that tree. God is no respecter of persons/ he calleth all effectually and in good earnest/ and whosoever holdeth otherwise he hath an evill conceit of God.

I. I praise God you have given me great satisfaction in these things, what must we do after our baptisme.

C. As the Saints our predecessors did. They that gladly received the word were baptized, and they continued in the Apostles doctrine, fellowship, breaking of bread and prayers. **Act. 2.** Walking in fear towards God/ and in love in word and deed/ one towards another/ according to the blessed rules in Christs Testament, and also justly and unblameably towards all men/ that they may cause their conversatiō aswell as their doctrine to shine before men/ that men may see their good works, & glorify their father, which is in heaven, without the which conversation all profession is nothing.

I. It is a great stumbling block to many/ that divers/ who professe Religion walk corruptly in their conversation/ it is a great cause that they wickedly open their mouths against Gods truth.

C. Alas, it is most lamentable, but Gods people must knowe, it hath bene and will be so unto the end of the world. And therefore hath Christ Jesus appointed meanes for the redressing thereof in his Church. **Mat. 18.** & **1. Cor. 5.** &c. And we may not justify or condemn any Religion whatsoever by mens personall walkings

A Dialogue, pag. 75.

Q. Map we say / the Religion of the Philo-
sophers was good because of their morall ver-
tues / or that the Religion that Judah and Da-
vid professed was evill, because of Judahs in-
cest, and Davids adulterie / and murther. Gen.
38. 1. Sam. 11. or the Religion of Christ evill/
because that one that professed it, fell into incest
1. Cor. 5. Gods people had need to take heed
lest they sinne / whereby to cause the adversaries to
blaspheme, for the which God map make them
examples to all succeeding ages.

A. I give you hartie thanks for your pained with me
in these things / and I trust I shall not let them slip but re-
member them all my life / and put them in practise.

C. The glory and thanks thereof onely be-
cometh to God. for to him it is due. but this I
desire you to consider / that the knowing of the
will of God / without practising of it / doth vs
rather hurt then good / the scripture saith. Not
the knowers but the doers are justified Ro. 2. 13.
1. Tim. 1. 12. And he that knowe his maisters wil &
doth not shalbe beaten with many stripes. Ma-
ke there be in this nation (with greefe of soule
I speak it) that acknowledge and confesse the
truth / but practise it not / for some respects or o-
thers; the Lord perswade all your harts to the
speedy practise thereof / and that by many ex-
amples that are left vnto you. David that man
of God saith, I made haist, & delayed not to keep
thy commaundements. Psal. 119. 60. The Disci-
ples Mat. 4. ymmediately without tarrying fol-
lowed Christ. The thye thousand the same day
they were enformed obeyed the Lord and were
baptised.

baptized. Act. 1. The Samaritanes Act. 9. 11
 as soone as they beleevd were baptized both men
 and women. The Eunuch likewise ver 38. The
 Japloz/ Lydia, Paul, and a cloud of witnesses
 communing not with flesh and blood, but obeying
 the Lord as soone as they beleevd. Were there
 no staying to heare what this, and that learned
 man could say against it, as now a daies, but
 they were confidently perswaded thereof, they
 obeyed. And so I am assured it shalbe by little
 and little as the kingdome of the Beast dunneth
 flyeth.

I. I hope I shall testify to all/ my friends walking
 the steps of these holie men/ but one thing there is yet
 hath much troubled me and others/ and in my judgement
 hath much hindred the growth of godlines in this kingdome
 and that is that many so soone as they see or feare trouble
 will ensue/ they flie into another Nation who cannot
 their conversation/ and thereby deprive many poor
 ignorant soules in their own Nation/ of their information/ and
 of their conderation amongst them.

C. Oh/ that hath bene the overthrowe of
 Religion in this land/ the best able and greatest
 part being gone/ and leaving behind them some
 few/ who by the others departure have had
 their afflictions and contempts increased which
 hath bene the cause of many falling back/ and of
 the adversaries exalting/ but they wil tell us
 we are not to judge things/ by the effects/ therefore
 we must prove that their flight unlawfull
 or we say nothing.

And first/ whereas it is said by some of these
 fliers/ that many of the people of God fled into
 forraigne countries/ and that God gave approbation
 thereof/ as Moses/ David/ our Saviour
 Christ

Christ in his infancie/ & others/ thinking here
to justifie this their flight. I answer/ God
reserved Moses and the rest in their flight/ till
the time was come that he imployed them in his
service/ then in no case he would suffer them to
go/ as when Moses manifested his exceeding
forwardnes to the Lords work in helping his
people out of bondage vsing many excuses/ the
Lord was very angry with him Exod. 4. 10.--15.
And whither did our Saviour flie/ when the
time came that he was to shewe himselfe to Isra-
ell? Luk. 1. 80. If any of these men can prove the
Lord requireth no work at their hands to be
done for his glorie and the salvation of thousands
of ignorant soules in their owne Nation/ let the
Lap in forraine countreies. But I trust Gods
people have learned / not to say the time is not
yet come that Babel should be destroyed / and
the Lords house builded / but that the time is
come to build the Lords house/ and not to dwell
in seiled houses / Hag 1. 02 any way to seek our
outward promotion; which if it be granted, that
the time is come/ not onely to come out of Ba-
bel but to destroy her/ all these objections are no-
thing/ except they prove that when God called
any of his people to his work/ they left it for
feare of trouble. This doctrine was not ap-
proved of God when the time came that his ad-
versaries were to be rooted out/ and that his
people had gotten some victory. The Rubenites,
and the Gadites could have been content to have
remained to their most peace & comoditie. Nu.
32. But Moses sayd vnto them, Shall your bre-
thren goe to warre and ye tarie here? wherefore

now discourage ye the hearts of the children of Israel &c. Sharplie reproving them as an increase of sinful men risen up in their fathers steads shall to augment the fierce wrath of the Lord/ and the Lord would not be satisfied untill they had promised that they would goe with their brethren to the Lords worke/ and would not returne to their houses/ till they had accomplished the same. And the Angel of the Lord doth say. Curse ye Meroz, curse the inhabitants thereof, because they came not to he'p the lord, to he'p the Lord against the Mightie. Iudg. 5. 23. Also because the men of Jabesh Gilead/ came not up to the Lord/ to help their brethren against the wicked men of Gibeah, all the men were destroyed and all the women that had lien by men Iudg 21. No craft whatsoever could serve: Did God thus respect his worke and people then/ as all must put in their helping hand/ and none must withhold their shoulder least others were discouraged/ & is there no regard to be had thereof now? but an occasion/ as feare of a little imprisonment/ or the like may excuse any, both from the Lords work/ & the help of their brethren that for want of their society and comfort/ are exceedingly weakened/ if no overcome. If answer be made/ they performe their duty in both/ that they doe the Lords worke the Pastoz feeding his flock/ and the people walking one towards another. I demand/ doth the Lord require no more worke of them? doth he not require that they should help to cast downe Babel? If reply be made they doe it by their bookes. I answer/ that may be done/ and their light shine by their mouths

mouthes and conversations also among the
 wicked / which is the greatest meanes of
 conuerting them and destroying Antichristes
 kingdome / They overcame (not by fleeing a-
 way) by the blood of the Lambe, and by the
 word of their testimonie and they loved not their
 liues unto the death. Rev. 12. 11. Gods people
 are the lights of the world / a Citie set on a hill/
 a Candle set on the candlestick / giuing light to
 all that come in. Mat. 5. and therefore must
 shine by their persons / more then by their
 booke. And great help and encouragement
 would be to Gods people in affliction of im-
 prisonment and the like / to haue their brethrens
 presence / to administer to their soules or bo-
 dies / and for which cause / Christ will say / I
 was in prison / and ye visited me / in distresse
 and ye comforted me / and vnto those that doe
 not so / according to their abilitie / Go ye cur-
 sed. Mat. 25. If men had greater love to Gods
 commaunds / or the saluation of thousand of ig-
 norant soules in our Nation / that for want of
 instruction perish / then to a little temporall af-
 fliction they would neither publish nor practise
 as they do in this thing. Thus haue I in shor-
 tewed you my pceaze abillite in these things.
 And for all other things we hold / as the law-
 fulnes of magistracie Gods blessed ordinance.
 Of Christ our Saviour taking his flesh of the
 virgine Mary / by the wonderfull work of the
 holy Ghost &c. You may see them in our con-
 fession in print published 4. yerres ago.

I. Mann that be called Anabaptists hold the contra-
 rie / and many other strange things.

C. W.

C. Wee cannot but lament for it / so did many in Christ Churches in the primitive times / hold strange opinions / as some of the Catholics denied the resurrection / and in many of the churches were greivous things / which the Lord by his servants warned them of / upon paine of his displeasure / & removing of his presence from them / nevertheless others professing the same generall cause of Christ / were commended.

A. Well / you will yet be called Anabaptists because you deny baptisme to infants.

C. So were Christians before vs called Sectaries. And so they may John Baptist. Jesus Christ himself / and his Apostles Anabaptists / for they professe and practise no otherwise herein / than they / namely / the baptizing of such as come with the mouth the beleefe of the heart. And they be Anabaptists that deny baptisme / where God hath appointed it / they / and not we are Anabaptists. But the Lord give them repentance / that their sinnes may be put away / and never layd to their charge / even for his Christs sake / Amen.

Thus have we in this Dialogue according to our poore ability answered such objections / as hetherto in our poore and unworthy testimony have bene objected against any of vs concerning persecution for religion: as also with good consciences pointed at the principal things of Mr Robinsons late book till further time.

FINIS.